Pali Text Society

THE

NETTI-PAKARAṆA

WITH

EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY

EDITED BY

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CONTENTS.

ABBREVIATIONS[1].

1. Canonical Books

A. — Anguttara-Nikāya
B. — Buddhavaṃsa.
C — Cariyā-Piṭaka
D. — Dīgha-Nikāya.
Dhp. — Dhammapada
Dh. S — Dhamma-Sangani.
It. — Itivuttaka
Jāt — Jātaka
Kh P. — Khuddaka-Pātha.
K. V. — Kathā-Vatthu
M. — Majjhima-Nikāya
M. P. S. — Mahā-Parinibbāna-Sutta.
P. P. — Puggala-Paññatti
P. V. — Peta-Vatthu.
S. — Saṃyutta-Nikāya.
S. N. — Sutta-Nipāta.
Thag. — Thera-Gāthā.
Thig. — Therī-Gāthā
Ud. — Udāna.
Vin. — Vinaya
V. V. — Vimāna-Vatthu.

2. Other Books

Asl. — Attha-Sālinī.
K V. A. — Kathā-Vatthu-Aṭṭhakathā.
G. V. — Gandha-Vaṃsa
Jin. — Jinālamkāra
Dhp. A. — Dhammapada-Aṭṭhakathā.
Dīp — Dīpavaṃsa.
Man. — Manoratha-Pūraṇī

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[1] For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p 102 sqq.

Mil — Milinda-Pañha.
Nett. — Netti-Pakarana.
Nett. A — Netti-Pakarana-Aṭṭhakathā.
Pet. — Petakopadesa.
Sad. S. — Saddhamma-Saṃgaha.
Sās — Sāsana-Vaṃsa
Sum — Sumangala-Vilāsinī.
Vis M — Visuddhi-Magga.
Lal. — Lalitavistara.
Mhv. — Mahāvastu
MBh. — Mahābhārata
S B E. — Sacred Books of the East.
J. P. T. S — Journal of the Pali Text Society.
J. R A S. — Journal of the Royal Asiatic Society.
Z. D M. G. — Zeitschrift der deutschen Morgenlandischen Gesellschaft.

CORRECTIONS AND ADDITIONS.

p. 2, l 12 fr. b add sukhasaññā after subhasaññā.
p 11, l 6 fr b read sukke
p. 13, l. 12 fr. b. delete the full stop after ti.
p 20, l 13 fr. b. cp. A. II, p 210.
p. 38, l. 5 fr. t. put a full stop after pahiyyati.
p 54, l. 3 fr. t. join adhipaññā and sikkhā.
p. 128, l. 1 fr. t. read saṃkilesabhāgiyaṃ.
p. 194, l. 6 fr. t separate nayanti and tāyā.

INTRODUCTION.

The Netti-pakarana, also called Netti-gandha, or simply Netti, i. e. the *treatise* or the *book on* 'Leading'[1], to wit

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[1] For this rendering of the title of our work, see below p.194. The word netti mostly occurs in tappurisa-compounds, e. g. in bhavanetti, āhāranetti, dhammanetti, and buddhanetti. In one instance netti is used in a bahubbīhi, viz. netticchinnassa bhikkhuno (Ud p. 46, It p 94), and here the word has the secondary meaning of 'rope', 'cord' (cp W. Subhūti, A Complete Index to the Abhidhānappadīpikā, s. v. bhavanetti), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning netti signifies the action of leading Both meanings concur in bhavanetti and āhāranetti, which ultimately assumed the meaning of 'desire' or 'lust'. Bhavanetti (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit tanhā. For tanhā leads men to existence, and by tanhā they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus bhavanetti is used as a synonym of tanhā (see Abhidhānapp. No 162), and in Nett. A. (fol. nā, obv, third line) bhavanetti (on p. 166, l 9 fr. b.) is declared to be bhavābhavanayanasamatthā tanhā-rajju. Āhāranetti, which is known to me only from It. p. 37 (āhāranettippabhavam), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of tanhā. In dhammanetti (Mil. p. 328) and buddhanetti (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by nayati, neti, and netti, but designates the instrumentality. Dhammanetti (cp. also dharmanetrī, Mhv. II, p. 357, 5, III, p. 234, 12. 17) means leading as performed by the Law, and buddhanetti, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa[1]. But, although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text[2] which is to be found in each of the three MSS. used for the present edition the Netti is said to have been preached to the Brethren by Mahākaccāyana, whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (mūlasaṃgīti). A similar statement is made in the Commentary[3] and in the Sub-Commentary[4] (ṭīkā) to the Netti. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the Paṭiniddesa, where the doctrines uttered briefly in the Niddesa are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the Netti. In a passage of the Commentary[5] we are told that

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rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the Śikṣāsamuccaya by Śāntideva (ed. by Professor Bendall), p. 8[illegible] occurs, for which the editor (in the Additional Notes) proposes to read °netram. I may here mention also the compound bhagavannettika (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. [1] Sum. I, p. 17, Asl. p. 18. [2] See p. 193.
[3] See p. X. [4] The ṭīkā (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (pakarana), adorned with the hāra-naya-paṭṭhāna (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (dhammasaṃvaṇṇanā) by the name of Dhammanetti". Thus it (the exposition) received its name. [5] See p. 194.

v. 3 of the Saṃgaha as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the Netti. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the Sāsanavamsadīpa ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D 1880)[1]. In v. 1193 of it a Commentary on the Netti[2] is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud, It., C., Thag and Thig., V V. and P V. Herewith agrees the Sāsanavamsa[3], a prose work compiled by the Burmese Paññasāmi in 1861 A. D.[4]. Besides we learn from it that the Netti had been translated into the Burmese language by the Thera Mahāsīlavamsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the Pubbārāma-Vihāra[5]. We now turn to the Gandhavamsa ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the Netti, termed a work of Mahākaccāyana[6], at the request of the Thera Dham-

[1] Published at Colombo A. B. 2424, but not for sale.
[2] Nettiyatṭhakathā cāpi etā aṭṭhatthavannanā ācariy[illegible] D[illegible]en'evābhivannitā
[3] P. T. [illegible] [illegible]e the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the Sās.). [5] Sās. p. 99; 116.
[6] G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Canda (Canda) Pajjota of Ujjenī in the Avanti-country. For this king, see Vin. I, p. 276 sqq., Dhp. A. p. 157 sqq. (Fausböll). A ṭīkā to the Netti is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita.[1] The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows[2]

Thitim ākankhamānena ciram saddhammanettiyā
Dhammarakkhita[3]-nāmena therena abhiyācito — (5)
Padumuttaranāthassa pādamūle pavattitam
passatā abhinīhāram sampattam yassa matthakam (6)
'Samkhittam vibhajantānam eso aggo' ti ādinā
thapito Etad-aggasmim[4] yo mahāsāvakuttamo (7)
Chalābhiñño vasippatto pabhinnapatisambhido
Mahākaccāyano thero sambuddhena pasamsito — (8)
Tena yā bhāsitā Netti Satthārā anumoditā
sāsanassa sadāyattā navangass' atthavannanā (9)
Tassā[5] gambhīrañānehi ogāhetabbabhāvato
kiñcāpi dukkarā kātum atthasamvannanā mayā (10)
Sahasamvannanam yasmā dharate Satthu sāsanam
pubbācariyasīhānam titthate ca vinicchayo (11)
Tasmā tam upanissāya ogāhetvāna pañca pi
nikāye Petakenāpi[6] samsandetvā yathābalam (12)
Suvisuddham asamkinnam nipunatthavinicchayam

due to the circumstance that an anutikā to the tikā of the Abhidhammatthakathā is mentioned there by the name of Līnatthavannanā and also an anonymous tikā to the Netti-atthakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this tīkā is missing, whereas a Niruttipakarana-atthakathā-tīkā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs Bode to believe that the lastnamed title was a slip for Netti° (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a tikā or an anutīkā to the same work to which he had written an atthakathā or a tīkā.

[1] op cit. p. 69. [2] vv. 1—4 are identical with those given in P. V A. p. 1 and V. V. A. p. 1. [3] Nothing else is known of him. [4] See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. [5] MS. has tassa. [6] The Petakopadesa is meant here. A verse, written in the Aryametre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsīnam samayam avilomayam. (13)
Pamādalekham[1] vajjetvā pālim sammā niyojayam
apadesam vibhāvento karissām' atthavannanam. (14)
Iti attham asamkinnam Nettipakaranassa me
vibhajantassa sakkaccam nisāmayatha sādhavo ti. (15)

If then the G.V. and, as the same observation holds true also of the Sās. and other books[2], this whole class of works ultimately depends upon what Dhammapāla, the reputed

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obv., third line from bottom), by the words —Vuttam h'etam Peṭake. It runs as follows.—

Yattha ca sabbe hārā | sampatamānā nayanti suttattham
byañjanavidhīputhuttā | sā bhūmī hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako°. It runs:—

Idam Nettipakaranam mahāsāvakabhāsitam
Bhagavatānumoditam (MS. °tā anu°) ti ca,

whereupon the question is put.—Katham etam viññāyatī ti, and answered by the words·—Pālito eva, na hi pālito aññam pamānataram atthi. Yā hi catūhi mahāpadesehi aviruddha pāli, sā pamanam. Tathā hi [illegible] -riyaparamparāya Petakopadeso viya [illegible] -ranam ābhatam. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

[1] MS. has mahāda°. The ṭīkā, which has pamāda°, explains this word as follows — Aparabhāge potthakārūlhakāle pamajjitvā likhanavasena pavattam pamādapāṭham vajjetvā apanetvā pālim sammā niyojayanti tam tam Netti-pālim tattha tattha udāharanabhāvena ānītasutte samma-d-eva niyojento atthasamvannanāya vā tam tam udāharanasuttasamkhātam pālim tasmim tasmim lakkhanabhūte Nettigandhe samma-d-eva niyojento. [2] Excepting the Sadhammasamgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vīra-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The

author of the Commentary on the Netti, had prompted them, the assertion of the Buddhists as to the age of the Netti evidently is a gratuitous one. It only follows that the Netti in its present shape was extant in the time of Dhammapāla, i. e. in the fifth century of our era[1].

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of Dhammapāla are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India[2]. The first is the same whom I named before. In another passage of the G. V. (p 60, 69) he is said to have written fourteen books, one of them being the Commentary on the Netti. His name follows that of Buddhadatta, who composed the Jinālamkāra[3], and precedes that of Ānanda,

Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitam yam manoramam
Nettippakaraṇam nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the Sad. S.

[1] See Z. D. M. G. 51, 1897, p. 126 sq. [2] In the J. P. T. S. 1896, p. 64 the former of these two Dhammapālas is erroneously denoted 'native of Laṅkā' (Ceylon).

[3] G V. p. 69. It is missing, however, in the list of the works of Buddhadatta (an Indian, cf p. 66) given on p. 59 of the G. V. The Sās. (p. 29) relates, in accordance with the Buddhaghosuppatti (ed. J. Gray), p. 49 sqq., that Buddhaghosa and Buddhadatta had a friendly meeting on the ocean between India and Ceylon, and the latter declared the Jin. to have been composed by him. Sās. p 33 we are told that Buddhadatta wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the Jin., ascribed this poem to Buddharakkhita, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a tīkā (called Jinālaṃkāra?) to the Jin. It is true that a postscript, to be found also in the Mandalay MS. of this text, names Buddharakkhita, but,

to whom a Ṭīkā to Buddhaghosa's Commentary on the Abhidhamma-books is ascribed[1]. The second is called Culla-Dhammapāla. He was the senior pupil of Ānanda and wrote the Saccasaṃkhepa[2]. A third Dhammapāla appears in a list of (fifty-one)[3] scholars, all natives of Ceylon. He is named in this list between the author of the Vuttodaya, elsewhere called Saṃgharakkhita[4], and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth Dhammapāla occurs in a group of (twenty-three) scholars[5] who are said to have written at Arimaddana (Pukkāma) in India[6]. To the same group belongs a scholar, Saddhammapāla by name. In a preceding chapter of the G. V. (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to Buddharakkhita by Mr. Gray, even if I could agree with him as regards the author of the Jin. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

[1] G. V. p. 60; 69; Sās. p. 33. [2] G. V. p. 60, 70, Sās. p. 34. In the latter book the author of the Sacca° is simply called Dhammapāla. [3] For the method how this number can be reached, see the list arranged by Mrs. Bode in the J. P. T. S 1896, p 73 sq., but I doubt if we are entitled to combine the two lists of the G. V. p. 66 sq.

[4] G. V. p. 61 oddly separates Saṃgharakkhita from the Vuttodayakāra; but cp. p. 70; also Sās. p. 34. As to the age of Saṃgha°, see Pali Studies by Major G. E. Fryer (1875), No. 1, p. 1; and, since Saṃgha° is identical with Moggallāna, the Pāli Lexicographer, see also the Preface to the Abhidhānappadīpikā, by W. Subhūti, p. I. [5] G. V. p. 67. In the J. P. T. S 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this Dhammapāla is the same who, in the Sās. p. 33, is said to have written an anuṭīkā to a ṭīkā, called Vimativinodanī, on the Vinaya by Kassapa in the Tamul-country, in the twelfth or thirteenth century A. D. [6] Not in India proper, but in Burma, cf. Sas. p. 25, and Mrs. Bode's Introd. p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭīkā at request of Buddhamitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī[1].

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny *in hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcipura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti[2] nor a direct reference to it is to be met with. But an in-

[1] G V. p 68 sq [2] The term dhammanetti occurs in Sum. I, p. 31.

direct reference occurs in the Atthasālinī[1], being Buddhaghosa's commentary on the Dhammasangani. Among the authorities quoted there[2] the Petaka is to be found, and if the book current under this title as an abbreviation for Peṭakopadesa[3] was known to Buddhaghosa, the Netti, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from Asl. p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the Kathāvatthu, in spite of its being a work of Tissa Moggalīputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the K V

On the other hand, nothing in the Commentary on the Netti speaks against Dhammapāla, whose authorship as regards the Paramattha-Dīpanī and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the Netti, and also excepting such verses as are taken from

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[1] p. 165. [2] See Caroline A. F. Rhys Davids, A Buddhist Manual of Psychological Ethics (London 1900), p. XXIII sq. I may be permitted to add that by aṭṭhakathā at p. 33 the Papañca-Sūdanī is meant (cp. J R. A. S. 1895, p. 759-63: commentary on the passage Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchim okkamati ti = M. III, p. 119). [3] See p. X n. 6.

the canonical books, one[1] at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called Samgahā in the Nett. A.[2] Thirdly, two works are referred to in it by name, viz. the Petakopadesa[3] and the Atthasālinī[4]. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The Petakopadesa is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the Netti[5]. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the Dhp. A. is referred to in the V. V. A.[6], and a ṭīkā to the Vis. M.

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[1] Atthānam sūcanato | suvuttato savanato 'tha sūdanato
suttānā suttasabhā-|gato ca Suttan 'ti akkhātan ti.

For this verse, see Nett. A., fol kai, obv., l. 3; Sum. I, p. 17 sq., Asl. p 19 (in the second half suttam is inserted before Suttan ti against the metre). The words dvādasa padāni suttam (Nett. p. 1, v 2 a) refer to it, as we are told by the Cy.:—Dvādasa padāni suttan ti vuttaṃ. Yaṃ pariyattisāsanan ti attho. Tam sabban ti tam suttan ti vuttam sakalam buddhavacanam. Byañjanañ ca attho cā ti byañjanañ c'eva tadattho ca. Yato dvādasa padāni suttan ti vuttam, idam vuttam hoti. Atthasūcanādito suttam pariyattidhammo, tañ ca sabbam atthato dvādasa padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha va: yad etam sāsanavaran ti vuttam, tam sabbam suttaṃ pariyatti sāsanassa adhippetabbā Atthato pana dvādasa padāni [illegible] yathāha: byañjanam [illegible] hese verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been Aryā. [3] See p. X n. 6. [4] See p. 215; 240. [5] G V. p. 59. [6] p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the Netti tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century[1], our only witness for the Netti. By him the opinion has been borne out that the Netti was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the Netti or, strictly speaking, the Paṭiniddesa-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the Netti proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the Netti to a disciple of the Buddha, they are assuredly wrong[2]. The Paṭiniddesavāra, i. e. the main substance of our work, with its numerous quotations from the Piṭaka

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permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in Nett. A. (fol. du, obv., second line) the Dhp. A. (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the Dhp., e. g. vv. 131; 132, 240; 325, is in Nett. A. identical with Dhp. A., only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the Dhp. A. It is beyond doubt for me that the author of the Nett. A. has had before him the Dhp. A. of his predecessor.

[1] See p. XI n 2. [2] A partisan of them is Mr. James d'Alwis (Introd. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the Netti

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the Netti.

In a Sutta of the Anguttara[1] we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. adhamma and anattha, dhamma and attha. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten Kasinas[2]. Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the Asl. (p. 4 sq.) and in the Man.[3], referred to the Madhupindikasutta (M. I, p. 108 sqq.) as the Sutta which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

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with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the Sandhikappa [the same person as the author of the Netti] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p XXX).

[1] A. V, p 255 sqq. The same story occurs also p. 224 sqq., where Ānanda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said samkhittena bhāsitassa vitthārena attham vibhajantānam (A. I, p. 23).

[2] A. V, p. 46 sqq. [3] Cf. p. 129 (ed. Colombo)—Atha Satthā aparabhāge Jetavane viharanto M[illegible] tam Kaccānapeyyālam (probably S. III [illegible] suttan (?) ti ime tayo sutt[illegible] katvā theram samkhittena bhāsitassa [illegible] vibhajantānam aggaṭṭhāne ṭhapesi ti.

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V [1] After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work[2]. But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Petaka'[3]. Unfortunately the latter (= Petakopadesa) has not yet appeared in print In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Pet. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsin, i. e. dwelling in a rose-apple grove[4]. The Pet. seems to presuppose the Netti[5], but, acquaintance with its doctrines on the part of the

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[1] See p. XV. [2] The commentary has the following divisions (fol. kā, rev., fourth line from bottom) —Sā panāyam Nettipakaranaparicchedato tippabhedā hāra-naya-paṭṭhānānam vasena. Pathamam hi hāravicāro, tato nayavicāro, pacchā paṭṭhānavicāro ti. Pālivavatthānato pana saṃgahavāra-vibhāgavāravasena duvidhā. Sabbā pi hi Netti samgahahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha samgahavā [illegible] Vibhāgavāro pana [illegible] [3] loc. cit. [4] See p. VIII n. 4. [5] I regret, for want of an edition of the Pet., not to be able to refer to the passages needed for the evidence The Mandalay MS. of the Pet., after the usual doxology, adds Namo sammāsam-

Pet taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature[1]. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C, i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (atthavannanā) to the 'Doctrine consisting of nine Angas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Patiniddesa rise. They explain the Pitakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*[2], where both times a commentary or an

buddhānam paramatthadassinam [illegible]
nam It embraces eight sections,
[illegible] atta-
[illegible] and
suttavibhangā(?).

[1] A firm point indeed would be given, if it be possible to recognize our Petaka (Petaka Petakopadesa, as warranted by Dhammapāla) in the Petaki, to wit 'the person who knows the Petaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Petaki means either 'knowing the Pitaka' or 'knowing the Pitakas' or 'knowing the Petaka', though the juxtaposition of petakin with dhammakathika. suttantika, suttantakini, and pañcanekayika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Petaka', we want such facts as would warrant this meaning against every other interpretation. [2] Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Samgahavāra, and the Patiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa° serve as a basis for a

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made the Patiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhanga or distinction, wrote the four parts now combined in the Patiniddesa, i. e. the Hāravibhanga, Hārasampāta, Nayasamutthāna, and the Sāsanapatthāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offerred to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv 1—2; 4—5 of the Samgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Samgaha, and this verse recurs in the Pet. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs —

aṭṭhārasa mūlapadā Kaccāyanagottaniddiṭṭhā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Patiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhanga, while he was going on in the traces still preserved in the Pitaka books (e. g. S. II, p. 2, 42 sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words. 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called Patiniddesa. The terms uddesa and niddesa are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term patiniddesa (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective[1] disquisition'.

For our knowledge of Buddhist terminology the Niddesa furnishes some remarkable specimens, and the Patiniddesa employs words many of which re-occur in the Dh. S. and other texts of the Abhidhamma, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the Milinda-Pañha, it will be interesting to ascertain such words as occur in the Netti along with the Mil.[2], although neither the Mil. can be traced in the Netti, nor the Netti in the Mil.[3].

In our search after evidence as to when the Netti was composed or assumed the shape in which we possess it, we were greatly pleased to find the Arya-metre[4] in the Niddesa, and hoped that it would furnish at least an approximate date for it. The younger form of this metre[5] which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

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[1] That is to say, always referring to the preceding niddesa. [2] See Appendix II. [3] I was able to detect only two passages which are identical in both works, viz. apilāpanalakkhanā sati (Nett. p. 28, Mil. p. 37), and savitakko-savicāro samādhi ... avitakko-avicāro samādhi (Nett. p. 126: Mil. p. 337); but, as to the latter, we learn from Asl. p. 179 that it it is taken from a Piṭaka text.

[4] I write Aryā, not Āryā, in accordance with the Pali form of this term traceable in the Vuttodaya, and I always use grammatical terms and the like, when applied to Pali books, in their Pāli form [5] See H. Jacobi, Z. D. M. G. 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries[1]. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids[2] and Professor Oldenberg[3]. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā[4]. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era[5]. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

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[1] i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin I, p 40 sq.).—

Ye dhamma-hetupabhavā | tesam hetum Tathāgato āha
tesañ ca yo nirodho | evamvādī mahāsamano ti.

(dhammā instead of dhammā and hetupa°, instead of hetuppa° to suit the metre, see H. Jacobi, op. cit. p 602).

[2] cp. J. P. T. S. 1896, p. 97 sq. [3] See Z. D. M. G. 52, 1898, p. 636 sq. [4] I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). [5] Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt, unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India

We come to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the Abhidhānappadīpikā, at the end of the twelfth century A.D. The latter comprises forty-six terms, the Netti fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the Netti occurs in an Uddāna, forming part of the Samyutta (S. IV, p. 373)[1], and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the Netti are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines[2]. Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the Netti would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (sukha) by trouble (dukkha), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

[1] S. IV, p. 368 sqq. indeed is written for the purposes of a Nighandu, and an earlier instance than this is hardly to be found. The author of the Netti was well acquainted with the Nighandu, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to Kaccāyana's Grammar, p. 105): 'It (the Nettipakarana) combines a commentary with a Dictionary'. [2] ? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there —

Yo dharmam artham kāmañ ca yathākālam nisevate
dharmārthakāmasamyogaṃ so 'mutra eha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Atthāna-Vagga (A. I, p. 26 sqq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92 sqq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows —

Samgham ca te na bhindanti na ca te stūpabhedakā
na te Tathāgate cittam dūsayanti kathañ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fâ-Hien[1] and Hiouen-Tsiang[2] of king Aśoka. The king's motive was not bad, he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmīr, who lived some centuries before him[3], broke open, or more rightly *'overthrew* the Stūpas'[4], exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti[5], is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

[1] J. Legge, A Record of Buddhist Kingdoms, p. 69 sqq.
[2] S Beal, Buddhist Records, II, p. 160. [3] loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhara by this king in about 300 A. D. (see J P. T. S. 1896, p. 87). [4] loc. cit., p. 171. [5] In the shorter Sanskrit *Dictionary* by *Böhtlingk* stūpabhedaka is quoted from the *Karaṇḍavyūha* (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era [1]. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists [2]. A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form [3]. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more [4] may be regarded as a mere hazard.

[1] As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilators of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second, or the first century B. C The Mhv. itself is prior to the Buddhacarita of Aśvaghosa as well as to the Saddharma-Pundarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). [2] As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. [3] See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of ratto the readings are kuddho and luddho. [4] A further parallel is, I suppose, given in the expression buddhānussatiyam vuttam (at p. 54) where buddhā° looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, dhamma° being, of course, what Aśoka probably has meant by dhammapaliyāyāni in the Babhra Edict, and Senart fitly has rendered 'morceaux religieux'. I am not unaware of the existence of the six anussatiṭṭhānas in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something 'is told

Moreover, it has not yet been made evident whether the Netti is anterior to the Mahāvastu or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by Dhammapāla, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (pamādalekham vajjetvā).

This statement, however, harmonizes with the belief that the Netti was composed by Mahakaccana, only if, at the same time, we assume that Dhammapāla lent a meaning to the tradition which it never pretended to have; in other words, that the Piṭakas and Aṭṭhakathās as well as the post-canonical books were reduced to writing in the reign of Vattagāmini in the last century B. C.[1] But Dhammapāla nowhere says that the Netti was written down in a book[2] at such an early date, nor does he maintain to have made use of 'the ancient commentary' (porānatthakathā) for the Nett. A., while this is expressly stated by him in the Introduction to the Cy. on the V. V. and P. V. He tells us that the Netti was handed down by a series of teachers, but he omits saying that it was done so orally (mukhapāṭhena) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

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in the buddhānussati' (and likewise in the dhammā°, saṃghā°, sīlā°, cāgā°, thus only five), the author of the Netti appears to have been familiar with the idea of short texts or formulae, known by the name of buddhanussati (skr. buddhānusmṛti) etc. — Moreover, in Mhv. I, p. 34, 4. 5; II, p. 419, 4. 5, the terms punyabhāgiyā, phalabhāgiyā, and vāsanābhāgīyā correspond to those in the Netti (passim), but the group in which they appear there is enlarged by several others.

[1] Dīp. XX, 19 sqq. [2] If, nevertheless, the Ṭīkā has meant this by potthakārūlhakāle, we are justified in withholding our assent to an opinion not borne out by the statement of Dhammapāla, although involved in his belief of the origin of the Netti in the age of the Buddha, and contradicted by the Dīp., which expressly says: piṭakattayapāliñ ca tassā aṭṭhakatham pi ca potthakesu likhāpayuṃ).

because the words about the careless writing, as I interpret them, have reference to the text of the Netti and not to the canonical books which Dhammapāla intends to adduce. He says[1]:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the Netti) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five Nikāyas and united with the Petaka, as far as possible, the most pure doctrine of the dwellers in the Great Vihāra (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the Netti by Dhammapāla is in no way, I repeat it, a reconstruction It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the Netti.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna°, which Professor Oldenberg dealt with nearly twenty years ago[2]. The later development of these ideas is represented by the It. (p. 38 sq; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the khandhas still endure, the latter denotes the total extinction of existence when no khandhas remain. Such, however, was

[1] As to the text, see p. X sq. [2] See Buddha (1881), p. 432 sqq.

not the primary notion as laid down in these terms, but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Pitakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Pitaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really *is* a pakarana, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna on p. 38 of our work[1] is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted[2], the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the *Buddhist literature* without distinction of language and age there is scattered *an aggregate of technical terms* in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

[1] The definition on p. 38 is not contradicted by the statement on p 92 that a sāvaka who is sa-upadisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upadisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesā-nibbānadhātu. [2] See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Pitakas, and in books of as late a date as the Milinda[1], they are enumerated, but neither the sum total is added nor a collective name of them[2]. For brevity, I only refer to M. P. S III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p 37; 330; 335; 358. For the first time they appear under the designation of bodhipaksadharmā in the Lalitavistara (p. 8, 218)[3], but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smrtyupasthāna etc and the collective term [sarva]bodhipaksadharma To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipaksadharmas was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipaksadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Pundarīka[4] for the first time we meet with the term saptatriṃśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa[5]. This term since then has

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[1] They are not mentioned at all in the Mhv. [2] In the Suttavibhanga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. [3] Moreover, they form part of the 108 Dharmālokamukhas (Lal. p. 38 sq.). Here the four last classes are detailed, and the two former are identical except in name. [4] See S. B. E. XXI, p. 420, n. 1. [5] E. g. Dhp. A. p. 180, 201; 209 (on p. 273 sattatimsa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A (fol. dhā, obv, second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubbabhāge kāyasucaritādibhedena aparabhāge sattatimsabodhipakkhiyabhedena dhammena arahanto buddha-paccekabuddha-buddhasāvakā nibbānam pattā. Cf. also the passages on p. 197; 261. In the Pet., a work of a later date

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got into use in Buddhist schools. The Netti, however, refers to forty-three (tecattālīsa) bodhipakkhiyā dhammā (p. 112), i. e., according to Dhammapāla, to the usual thirty-seven *plus* the six Saññās (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the Netti took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the Lal. as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the Netti was composed at a time when 'bodhipakkhiyā dhammā' was already in use[1] as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the Netti became forgotten in the course of time, and a fictitious name has intruded, or his true name was Kaccāyana and this was afterwards changed into Mahākaccāyana, the name of one of the chief disciples of the Buddha.[2] He is, however, altogether different from the grammarian Kaccāyana,[3]

than the Netti, the term occurs on fol. ta, obv., fourth line fr. b., and fol. tam, obv., third line.

[1] An incontestible evidence of their having been known to the author of the Netti is given on p. 31, where seven categories are enumerated and summed up by bodhangamā dhammā bodhipakkhiyā. [2] In the Sās. p. 33 (cf. also p. 99, 116) the author of the Netti is left unnamed.

[3] See Note on the Pāli Grammarian Kacchāyana, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion 'that Kacchāyana (whom he identifies with the Ceylonese Sariputta against the traditional ascription of the grammar in question to an Indian Kacchāyana) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana[1]

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanīputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kosa[2]. Hien-Tsiang, too,

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discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sariputta, built up by Fryer, and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p XXXIV n 1), might have been the Grammarian

[1] See d'Alwis, Introd, p XXX (cited above p XVII n 2), p LXXII, where he writes —I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B C — d'Alwis refers (p XXII) to a Tika to the Aṅguttaranikāyaṭṭhakathā The passage quoted therefrom runs —Mahākaccāyanatthero pubbapatthanāvasena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakaraṇaṃ Nettipakaraṇañ cā ti pakaraṇattayaṃ saṃghamajjhe pakāsesi But in the Man, when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti, nor did the Master promise him anything of the sort, but only he addressed him, saying —'Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born, in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed' — I must, however, not omit to note that the words at the beginning of our chapter, viz aññe kira Tathāgatassa saṃkhepavacanaṃ atthavasena vā pūretuṃ sakkonti vyañjanavasena vā, ayaṃ pana thero ubhayavasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian In the G V p 59, beside the works attributed to Mahākaccāyana by the aforesaid Tīkā, three more works are mentioned, i e Cullanirutti, Peṭakopadesa, and Vaṇṇanīti, whereas in the Sās (p 75, 77, 110, 111) the Grammar alone is mentioned [2] See E Burnouf, Introduction, p 447

refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa[1], viz. about the beginning of our era, if we adopt 400 years before Kanishka as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyiu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma book may be identified with the grammarian Kaccāyana[2] whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi (Sarvāsti-)vada school, one of the two branches into which the Mahiṃsāsakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

B. palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausböll. J. P. T. S. 1896, p. 41),

B_1 palm leaf MS. of the India Office (Phayre Collection) likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg. J. P. T. S. 1882, p. 61),

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On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

[1] Cf. Beal, op. cit. I, p. 175. [2] See Introd. p. XXXII.

S paper MS (bought from W Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters

These three MSS contain the text of the Netti alone

Com palm leaf MS of the India Office in Burmese characters (see J. P T S 1896, p 41)

This MS, from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the Netti by Dhammapāla

Besides, I have taken into consideration, but occasionally only, a palm leaf MS, in Sinhalese characters, of a Tīkā to the last-named commentary, which was kindly lent to me by Professor Rhys Davids

This Tīkā seems to be identical with a book registered in the Catalogue of the Mandalay MSS by Professor Fausböll, p 42 At least, both begin with the same phrases, although they end differently, and the number of leaves[1]

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[1] In a postscript to the Mandalay MS we read Netti aṭṭhakathāya Līnatthavaṇṇanā niṭṭhitā (see J P T S p 42) The Tīkā which I have before me has a longer postscript, and this runs —Nettiyā atthavaṇṇanā Sāmantapāla-nāmena caritā Mahādhammarājaguru nāma Mahārāja-therena racitā jinaputtānam hitakarā Nettiyā vibhā-vanī chabbisādhikanavasate Sakarāje (1575 A D) savana-māse (sā°) sukkapakkhe navadivase suriyuggamanasamaye samattā

Saddhasattuttamo nātho loke uppajji nāyako
sambuddho Gotamo jino anekaguṇālaṃkato

Sāsanam tassa settha(m) vassasatādhikam dvisahassam, yadā pattam nimmalavaddhakam subham, tadā bhūmissaro Ma-hādhammarājā mahiddhiko

Ānakketasāre(?) ti rājāno anuvattake
laddā steje (? setacchatte) vare loke vimhayajānane
appamatto mahāviro puññaṃ katvā hi modati

Tasmim vasse sāvane māse candimadivase suriyuggamane kāle niṭṭhitā vibhāvanā

Yattakam sāsanaṃ ṭhitaṃ tattakam racitaṃ mayā
ṭhātu Netti vibhāvanā jinaputte hitavahā
Iti taṃ racayanto puññam adhigatam maya
Hontu tassānubhāvena sabbe vimuttirasabhā (°rassabhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection[1]

A colophon of the former says that it was composed in the last third of the sixteenth century A D in Burma by Samantapāla, in the reign of king Mahādhammarāja

The text of the Netti in all three MSS represents the *textus receptus* as authorized by Dhammapāla Of the various readings which he discusses at different places, only four are supported by a MS of the text of the Netti[3]

Vitorājadeviputta-nattā ca sajātikā (sahaja°)
sabbe rajjasukhe thatvā carantā (°tu) caritam sukhi
(I join in this wish most heartily)

Devo kāle vassatu sabbo rajjito jano sukha(m) annamaññam ahimsanto piyo hotu, hi kalava (°va) hoti Siddhi astu Nimi (?)

Ayam Nettipakaranaṭīkā London-nāma nagare pālipotthakasamāgamīyattamūlena Lamkadīpe Galanagare Edmund Gunaratna Atapattunāmena Mudalindena mayā buddhassa Bhagavato parinibbānato tinsuttaracatusatadhikadvisahassesu atikkantesu ekatimsatime samvacchare (A B 2431, A D 1888) likhāpetvā pahitā ti daṭṭhabbam

[1] The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf

[2] Sīhasūradhammarājā, whose Burmese name was Nyaung-Rām Meng A new Tīkā (abhinavatīkā), called Peṭakālamkāra, was composed by Ñāṇābhisāsanadhaja towards the close of the eighteenth century A D (cf Sās p 131)

[3] I subjoin a list of these various readings, following the pages of the present edition —

1) p 1, v 1 b sadā naramanusso ti keci paṭhanti, tam na sundaram
2) p 1, v 1 c Apare pana tam tassa sasanavaran ti paṭhanti Tesam matena yam-saddo sasanasaddena samānādhikarano ti daṭṭhabbo Idam vuttam hoti Yam sasānavaram salokapālo loko pūjayati namassati ca, tam sāsanavaram vidūhi ñātabban ti Imasmim ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganīyakattā nippariyāyena lokapālo, tasmā tassā ti lokapālassa Satthuno ti attho
3) p 1, v 1 d vidūhi neyyan ti pi paṭho Tassa panditehi saka parasantānesu netabbam papetabban ti attho,

Yet, it must be borne in mind that, since not every word and phrase of the Netti has been embedded in the Cy,

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Tattha attasantāne pāpanam bujjhanam, parasantāne bodhanan ti daṭṭhabbaṃ.

4) p. 1, v. 3 d. Kaccāyanagottaniddiṭṭhā ti pi pāṭho (cf. p. XXI n.).
5) p. 1, v. 4 b. Keci nayo cā ti paṭhanti, taṃ na sundaram.
6) p. 2, l. 15. Gatā ti ñātā, matā ti attho; so eva vā pāṭho.
7) p. 3, v. 1 a. Keci assādādīnavato ti paṭhanti. Tam na sundaraṃ.
8) p. 3, v. 3 c. adopts yuttayuttaparikkhī for yuttāyutti° (cf. p. 201).
9) p. 3, v. 6 c. pubbāparena sandhī ti pi pātho (borne out by B.).
10) p. 4, v. 19 b. Keci samkilese ti pi paṭhanti (borne out by B., S.).
11) p. 4, v. 20 c. olokayate te ubhahī ti pi pātho (for manasī volokayate, cf. p. 208).
12) p. 4, v. 21 b. ukkhipiya yo samānetī ti pi paṭhanti (cf. p. 208).
13) p. 4, v. 22 b. adopts disālocanato for disālocanena (cf. p. 208).
14) p. 4, v. 23 ab. Keci pana ākāra-pada-byañjana-|niruttiyo ca niddeso ti paṭhanti.
15) p. 5, v. 26 c. adopts saṅkalayitvā for samkhepayato (cf. p. 210).
16) p. 8, l. 1. has samuṭṭhito instead of saṃbhavati (cf. p. 212).
17) p. 8, l. 8. Imāsu dvīsu paññāsū ti pi paṭhanti.
18) p. 10, l. 23. Yathā kim bhaveyyā ti pi pātho.
19) p. 14, last line. adopts avijjāvasesā for avijjā anavasesā (cf. p. 214 sq.).
20) p. 15, l. 29. imehi catuhi indriyehī ti pi pāli (cf. p. 215).
21) p. 15, last line. padhānan ti pi pātho (cf. p. 216).
22) p. 18, l. 8. paṭighaṭṭhāniyesū ti pi pāṭho.
23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scil. atthasamāpattibrahmacariyassa) paṭikkhepo.
24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayam pāṭho: —Vāsanābhāgiyaṃ nāma suttam dānakathā, sīlakathā, saggakathā, puññavi-

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B_1 and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

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pākakathā ti. Tattha katamo pāṭho yuttataro ti? Pacchimo pāṭho ti (i. e. the reading of the text), niṭṭhaṃ gantabbaṃ, yasmā Nibbedhabhāgiyaṃ nāma suttaṃ yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesaṃ katvā dhammaṃ deseti.

25) p. 49, l. 25 mentions the reading avitaraṅgehi, borne out by B_1 (cf. p. 223).

26) p. 52, l. 4 vādānupātā ti pi pāṭho, vādānupavattiyo ti attho.

27) p. 99, l. 6 purā aniyyātaṃ samatikkamati ti pi pāṭho.

28) p. 108, l. 8 paccāgamanan ti pi pāṭho.

[29) p. 137, l. 17 yājayogo ti pi pāṭho, dānayutto ti attho.

30) p. 146, l. 5, fr. b. viratto ti pi pāṭho.

31) p. 172, l. 20 pakuppeyyum ti pi pāṭho.

32) p. 176, l. 8 sīlakkhandena ti pi pāṭho.

33) p. 189, l. 3 maggaṃ janāti hitānukampi ti pi pāṭho.]

The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B_1 and S. descend. We hereby best account for errors which B has in common partly with B_1 and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS., of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has by° instead of vy°, it sometimes spells gandha (bond), not gantha as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another.[1] But let me not be understood to have corrected indiscriminately and

[1] E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of tt, which is mostly confounded with tth because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words aññatta (anyatā or anyatva) and ekatta (ekatā or ekatva) compel me to become more detailed on their behalf. At p. 23, B. and B_1 have the spelling tt and tth one beside the other, S. has always tt, as in the Sinhalese alphabet t and th are quite unlike. The Commentary (fol. nau, obv., fourth line from bottom) gives the following explanation to p. 23:—Aññattham (*sic*) ti idaññam pi byañjanato gavesitabban ti attho. Imesaṃ dhammānaṃ atthato ekattan (*sic*) ti imaṃ ev' atthaṃ. Na hi yujjatī ti ādinā vivarati. Tena icchātanhānaṃ atthato ekattaṃ (*sic*) vuttaṃ hotī ti. Etena na hi yujjati icchāya ca tanhāya ca atthato aññattan (*sic*) ti yathā idaṃ vacanaṃ samatthanaṃ hoti, evaṃ [MS. eva] icchā viparīyāye āghatavatthūsu kodho upanāho ca uppajjatī ti idam pi samatthanaṃ hoti. Na tathā jarāmaranaviparīyāye ti jarāmaranatanhānaṃ atthato aññattaṃ (*sic*) pi samatthitaṃ hotī ti etaṃ atthaṃ dasseti. Imāya yuttiyā ti ādinā. Yadi icchātanhānaṃ atthato anaññattaṃ (*sic*), atha kasmā. And to p. 38 (fol. co, last line) it says:—Yadi pi atthato (*sic*) ekaṃ, desanāya pana viseso (i. e. aññatta) vijjatī ti dassetum Api cā ti ādi vuttaṃ. In point of fact, the difference between

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e.g., the correct spelling of the participle of necessity in iya is nearly extinct and displaced by iya, whereas the passive in īya or iyya is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS, who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Slokas, the metre of which may be cured by dropping a syllable, e.g. am before a vowel in the next word, iy instead of y, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e.g., we meet with supernumerary words and many other inconveniences, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the Netti, especially in the Sāsanapaṭṭhāna-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed Piṭaka books, I have to confess many failures. May others succeed better, and I have the comfort — πόνος δ' εὐκλεής! I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

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anyatā = aññatta, and anyātha = aññattha, ekata = ekatta, and ekātha = ekattha is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the Netti by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the Netti.[1] My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the Hārasampāta[2] an additional discussion[3] about the sixteen hārasampātas which covers fol. ta, rev., first line till fol. to, obv., fourth line. It is headed by Dhp. v. 2, and immediately the question is put: Tattha katamo desanā-hārasampāto? That is to say, it substitutes for the Hārasampāta of the Netti an independent analytical research, in which only the framework of the Netti is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria), THE EDITOR.
September 1900.

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[1] An asterisk in the margin indicates that the Cy. is to be consulted. [2] It closes thus (fol. ta, obv., last line): — Sesam ettha parikkhāra-samāropana-hārasampātesu yam vattabbam, tam pubbe vuttanayattā uttānam eva. [3] It is introduced by the words (l. c.): — Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.

Namo Tassa Bhagavato Arahato sammāsam-
buddhassa

SAMGAHAVĀRA.[1]

[2]Yam loko pūjayate | salokapālo sadā namassati ca
tass' eta[3] sāsanavaraṃ | vidūhi ñeyyam naravarassa 1
Dvādasa padāni suttaṃ | taṃ sabbam byañjanañ ca attho ca
tam viññeyyam ubhayam | ko attho byañjanam katamam?— 2
Soḷasa hārā Nettī | pañca nayā sāsanassa pariyeṭṭhi
aṭṭhārasa mūlapadā | Mahākaccānena[4] niddiṭṭhā 3
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho
ubhayaṃ pariggahītam | vuccati suttaṃ yathāsuttam. 4
Yā c'evā desanā yañ ca | desitam ubhayam eva viññeyyam
tatrāyam ānupubbī | navavidhasuttantapariyeṭṭhī[5] ti[6]. 5

VIBHĀGAVĀRA.

I

Uddesavāra.

1. Tattha katamo soḷasa hārā?

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho, āvatto, vibhatti, parivattano, vevacano[7], paññatti, otaraṇo, sodhano, adhiṭṭhāno, parikkhāro, samāropano iti

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[1] *Titles not in the MSS*
[2] Metre Āryā, v 1 Jaghanacapalā, vv 2—4 Pathyā, v 5 Mukhacapalā (pāda a Vipulā)
[3] etam, B₁ S [4] Mahā°, B₁ S
[5] °suttam pari°, S [6] B *adds* saṅgahavāro [7] *om* S

Tassānugīti —

[1]Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo
catubyūho ca āvatto | vibhatti parivattano[2]
vevacano ca[2] paññatti | otaraṇo ca sodhano
adhiṭṭhāno parikkhāro | samāropano[3] soḷaso
[4]Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā
etesañ c'eva[5] bhavati | vitthāratayā nayavibhatti ti.

2 Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sīhavikkīḷito, disālocano, aṅkuso iti

Tassānugīti —

[6]Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sīhavikkīḷito *nāma* | *tatiyo nayalañjako*
Disālocanam āhaṃsu | catutthaṃ nayaṃ uttamaṃ
pañcamo aṅkuso nāma | sabbe pañca nayā gatā ti.

3 Tattha katamāni aṭṭhārasa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha[7] katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā, attasaññā ti

Imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā, dukkhasaññā, aniccasaññā, anattasaññā ti

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idam uddānaṃ —

[8]Taṇhā ca avijjā pi[9] ca | lobho doso tath' eva moho ca[8]
caturo[10] ca vipallāsā | kilesabhūmī[11] nava[12] padāni.

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[1] Metre Pathyāvatta, v. 2 cd Vipulā Piṅgalassa
[2] *om* S [3] pañcadasā (°daso, S.) sama, B_1 S.
[4] Metre Ariyā (Pathyā) [5] ñeva, B_1, B_2, S. *add* tathā.
[6] Metre Pathyāvatta [7] *from* tattha *to* akusalāni *not in* S.
[8] Metre Ariyā (Pathyā). [9] *om.* B_1 S.
[10] cattāro, S [11] °bhummi, B_1. [12] na nava, S.

Samatho ca vipassanā ca[1] | kusalāni ca[2] yāni tīṇi mūlāni,
caturo[3] satipaṭṭhānā | indriyabhūmī[4] nava padāni 2
Navahi[5] ca[2] padehi kusalā | navahi ca yujjanti[6] akusalā pakkhā
ete kho mūlapadā | bhavanti aṭṭhārasa padānī ti[7] 3

II

Niddesavāra.

Tattha saṃkhepato Netti kittitā — ☆

[8]Assādādīnavatā | nissaraṇam pi ca[9] phalaṃ[10] upāyo ca
āṇattī ca Bhagavato | yogīnaṃ desanā hāro 1
Yaṃ pucchitañ ca[11] vissajjitañ ca | suttassa yā ca anugīti
suttassa yo[7] pavicayo | hāro vicayo ti niddiṭṭho 2
Sabbesaṃ hārānam | yā bhūmī yo[12] ca gocaro tesaṃ
yuttāyuttiparikkhā | hāro yuttī ti niddiṭṭho. 3
Dhammam deseti jino | tassa ca[9] dhammassa yaṃ padaṭṭhānaṃ
iti yāva sabbadhammā | eso hāro padaṭṭhāno 4
Vuttamhi ekadhamme | ye dhammā ekalakkhaṇā keci
vuttā bhavanti sabbe | so hāro lakkhaṇo nāma 5
Neruttam adhippāyo | byañjanaṃ atha desanā nidānañ ca
pubbāparānusandhī[13] | eso hāro catubyūho. 6
Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
āvattati paṭipakkhe | āvatto nāma so hāro 7
Dhammañ ca padaṭṭhānaṃ | bhūmiñ ca vibhajjate[14] ayaṃ hāro
sādhāraṇe asādhā- | raṇe ca[9] neyyo vibhattī ti 8
Kusalākusale dhamme | niddiṭṭhe bhāvite pahīne ca
parivattati paṭipakkhe | hāro parivattano nāma 9

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1 *The amphibrach in an odd foot!* 2 *om* B_1 S
3 cattāro, B_1 S 4 °bhummi, B_1
5 nava, B_1 6 yuñjanti, S
7 B B_1 *add* uddesavāro
8 Metre Āryā, v 1 Pathyā, v 2 Mukhacapalā, vv 3—7 Pathyā, v 8 Jaghanacapalā, vv 9—16 Pathyā, v 17 Jaghanacapalā, v 18 Capalā, v 19a Vipulā, vv 20—26 Pathyā
9 *om* S 10 balam, S 11 *om* B_1 12 neyyo, S
13 °pareṇa sandhi, B 14 vibhajate, S

Vevacanāni bahūni[1] tu | sutte vuttāni ekadhammassa
yo jānāti suttavidū | vevacano nāma so hāro 10
Ekaṃ Bhagavā dhammaṃ | paṇṇattīhi vividhāhi deseti
so ākāro ñeyyo | paṇṇattī nāma hāro ti. 11
Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatanā
etehi otarati yo | otaraṇo nāma so hāro 12
Vissajjitamhi[2] pañhe | gāthāyaṃ pucchitāyam ārabbha
suddhāsuddhaparikkhā | hāro so[3] sodhano nāma. 13
Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā
te na vikappayitabbā | eso hāro adhiṭṭhāno. 14
Ye dhammā yaṃ dhammaṃ | janayanti ppaccayā[4] paraṃ parato
hetum avakaḍḍhayitvā | eso hāro parikkhāro 15
Ye dhammā yaṃ mūlā | ye c'ekatthā pakāsitā muninā
te[5] samāropayitabbā[6] | esa samāropano hāro 16
Taṇhañ ca avijjaṃ pi[7] ca | samathena vipassanāya yo neti
saccehi yojayitvā | ayaṃ nayo nandiyāvatto 17
Yo akusale samūlehi | neti kusale ca kusalamūlehi
bhūtaṃ tathaṃ avitathaṃ | tipukkhalaṃ taṃ nayaṃ āhu 18
Yo neti vipallāsehi | kilese[8] indriyehi saddhamme
etaṃ nayaṃ nayavidū | sīhavikkīḷitaṃ[9] āhu 19
Veyyākaraṇesu hi ye | kusalākusalā tahiṃ[10] tahiṃ[10] vuttā
manasā olokayate[11] | taṃ[12] khu[12] disālocanaṃ[12] āhu 20
Oloketvā[13] disālo- | canena[14] ukkhipiya yaṃ samāneti
sabbe kusalākusale | ayaṃ nayo aṅkuso nāma. 21
Soḷasa hārā paṭhamaṃ | disālocanena[15] disā viloketvā
saṃkhipiya aṅkusena hi | nayehi tīhi niddise[16] suttaṃ 22
[17]Akkharaṃ padaṃ byañjanaṃ | nirutti tath' eva niddeso
ākārachaṭṭhavacanaṃ | ettāva[18] byañjanaṃ sabbaṃ 23

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[1] bahuni, B B_1 [2] visā°, S [3] *om* S
[4] paccayā, B_1 S [5] no, S [6] samā°, B_1, sammā°, S
[7] *om* B_1 S [8] saṃkilese, B_1 S
[9] *the trochee in the fourth foot is a metrical archaism*
[10] tahi tahi, B_1 [11] volo°, B_1, B_1, S *add* te
[12] api hi taṃ disā°, S [13] olokayitvā, B_1 S
[14] disā°, S [15] disā°, B, S, *the amphibrach in an odd foot!*
[16] niddisse, S [17] *Two morae are wanting at the beginning of this line* [18] ettāvatā, B_1

Saṃkāsanā pakāsanā[1] vivaraṇā | vibhajanuttānīkamma-
paññatti[2]
etehi chahi padehi | attho kammañ ca[3] niddiṭṭhaṃ 24
Tīṇi ca nayā anūnā[4] | atthassa ca cha ppadāni[5] gaṇitāni
navahi padehi Bhagavato | vacanass' attho samāyutto 25
Atthassa[6] nava padāni | byañjanapariyeṭṭhiyā catubbīsaṃ[7]
ubhayaṃ saṃkhepayato | tettiṃsā ettikā[8] Nettī ti 26

Niddesavāro niṭṭhito[9]

III

Paṭiniddesavāra

A

Hāravibhaṅga

§ 1 Desanā hāra

1 Tattha katamo desanā-hāro?

Assādādīnavatā ti gāthā ayaṃ desanā-hāro

2. Kiṃ desayati?

Assādaṃ, ādīnavaṃ, nissaraṇaṃ, phalaṃ, upāyaṃ, āṇattiṃ

Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsissāmī[10] *ti*

a) Tattha katamo assādo?

Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā[11] *pītimano*[12] *hoti laddhā macco yad icchatī ti*
(S N IV, 1, 1 = v 766)

ayaṃ assādo

b) Tattha katamo ādīnavo?

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[1] *all MSS insert* pakāsanā *against the metre.*
[2] vibhaja°, S.
[3] *om* S
[4] anunnā, S
[5] pad°, B
[6] B_1 *adds* ca
[7] °bbisā, B_1 S
[8] ettakā, B_1
[9] *om* B
[10] pakāsessāmī, S
[11] saddhā, B_1
[12] piti°, B B_1, *the Burmese MSS always have* piti

Tassa ce kāmayānassa[1] *chandajātassa jantuno*
te[2] *kāmā parihāyanti sallaviddho va ruppati ti* (v 2 = v 767)

ayam ādīnavo

c) Tattha katamam nissaranam?

Yo kāme parivajjeti sappasseva padā siro
so 'mam visattikam loke sato samativattatī ti (v 3 = v 768)

idam nissaranam.

aa) Tattha katamo assado?

Khettam vatthum hiraññam vā gavassam[3] *dāsaporisam*
thiyo bandhū[4] *puthukāme yo naro anugijjhati ti* (v. 4 = v 769)

ayam assādo

bb) Tattha katamo ādīnavo?

Abalā nam balīyanti[5] *maddante nam parissayā*
tato nam dukkham anveti nāvam bhinnam ivodakan ti (v 5 = v. 770)

ayam ādīnavo

cc) Tattha katamam nissaranam?

Tasmā jantu sadā sato kāmāni parivajjaye
te pahāya tare ogham nāvam sitvā va pāragū ti (v 6 = v. 771)

idam[6] nissaranam[6].

d) Tattha katamam phalam?

Dhammo have rakkhati dhammacārim
chattam mahantam yatha[7] *vassakāle*
esānisamso[8] *dhamme sucinne*
na duggatim gacchati dhammacārī ti (Cf Thag v 303, Jāt vol IV, p 54 sq, p. 496)

idam phalam.

e) Tattha katamo upāyo?

Sabbe samkhārā aniccā ti | pe[9] *| dukkhā*[10] *ti | pe*[9] *|*
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti (Dhp. vv 277--79)

ayam upāyo

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[1] kāmayamānassa, B₁. [2] om S [3] gavassam, B₁. S. [4] °dhu, *all MSS* [5] bali°, B₁. S, pali°, B. [6] *om* B. [7] yathā, *all MSS exc* Com. [8] eso ni°, B. [9] pa, B. [10] *om*. B₁.

f) Tattha katamā ānatti?
Cakkhumā visamānīva vijjamāne parakkame
pandito jīvalokasmiṃ[1] *pāpāni parivajjaye ti* (Ud p. 50)
ayaṃ ānatti.
Suññato lokam avekkhassu
Mogharājā (ti ānatti) *sadā sato* (ti upāyo[2])
attānudiṭṭhim ūhacca
evaṃ maccutaro siyā (ti[3] idam phalam) (S N V, 16, 4 = v 1119)

Tattha Bhagavā ugghaṭitaññussa[4] puggalassa nissaranaṃ desayati, vipañcitaññussa[5] puggalassa ādīnavañ ca nissaranañ ca desayati, neyyassa[6] puggalassa assādañ ca ādīnavañ ca nissaranañ ca desayati.

Tattha *catasso paṭipadā cattāro puggalā ca*[7].

Tanhācarito mando satindriyena[8] dukkhāya paṭipadāya dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Tanhācarito udatto samādhindriyena[9] dukkhāya paṭipadāya khippābhiññāya niyyāti jhānehi nissayehi. Diṭṭhicarito mando viriyindriyena sukhāya paṭipadāya dandhābhiññāya niyyāti sammappadhānehi[10] nissayehi. Diṭṭhicarito udatto paññindriyena[11] sukhāya paṭipadāya khippābhiññāya niyyāti saccehi nissayehi.

Ubho tanhācaritā samathapubbangamāya vipassanāya niyyanti rāgavirāgāya[12] cetovimuttiyā. Ubho diṭṭhicaritā vipassanāpubbangamena samathena niyyanti avijjāvirāgāya paññāvimuttiyā.

Tattha ye samathapubbangamāhi paṭipadāhi niyyanti, te nandiyāvattena nayena hātabbā, ye vipassanāpubbangamāhi paṭipadāhi niyyanti, te sīhavikkīlitena nayena hātabbā.

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1 jiva°, B_1 2 uppāyo, S 3 *om* S
4 ugghāṭit°, S 5 vipatitaññussa, S
6 *thus all MSS*, B_t *inserts* Bhagavā
7 *om* B B_1, cf A IV, 133 (vol II, p 135); P P IV, 5 (p 6), — A IV, 161 (vol II, p 149)
8 sati-indri°, B S 9 sahamindri°, S 10 samapp°, B
11 pañcindr°, S 12 rāgacarito rāgāya, S

3 Svāyam[1] hāro kattha sambhavati?

Yassa[2] Satthā vā dhammaṃ desayati aññataro vā[3] garuṭṭhāniyo sabrahmacārī, so taṃ dhammaṃ sutvā saddhaṃ paṭilabhati

Tattha yā vīmaṃsā ussāhanā tulanā[4] upaparikkhā, ayaṃ sutamayī paññā Tathā sutena nissayena yā vīmaṃsā tulanā upaparikkhā manasānupekkhanā, ayam cintāmayī paññā

Imāhi dvīhi paññāhi manasikārasampayuttassa yaṃ ñāṇaṃ uppajjati dassanabhūmiyam vā bhāvanabhūmiyaṃ vā, ayam bhāvanāmayī paññā, parato ghosā sutamayī paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayī paññā, yaṃ[5] parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena ñāṇam uppajjati, ayam bhāvanāmayī paññā

Yassa imā dve paññā atthi, sutamayī cintāmayī ca, ayaṃ ugghaṭitaññū[6] Yassa sutamayī paññā atthi cintāmayī n'atthi, ayaṃ vipañcitaññū[7] Yassa n'eva sutamayī paññā atthi na cintāmayī, ayaṃ neyyo

4 Sāyam dhammadesanā kiṃ desayati?

Cattāri saccāni dukkham, samudayaṃ, nirodhaṃ, maggaṃ

Ādīnavo[8] phalañ ca dukkham, assādo samudayo[9], nissaraṇam nirodho, upāyo[10] āṇatti ca[3] maggo

Imāni cattāri saccāni

Idam dhammacakkaṃ, yathāha Bhagavā

Idam dukkhan ti me bhikkhave Bārāṇasiyam Isipatane Migadāye anuttaram dhammacakkaṃ pavattitaṃ appativattiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmim

Sabbam dhammacakkam

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākārā neruttā[11] niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānīkammam paññatti iti p' idam dukkham ariyasaccam

Ayam dukkhasamudayo ti me bhikkhave Bārāṇasiyam Isipatane Migadāye anuttaram dhammacakkam pavattitaṃ |

[1] svāham, B B₁. [2] tassa, S, *also* Com [3] *om.* S. [4] tūlanā, S [5] *om* B₁ [6] ugghā°, B₁ [7] vipaci°, S [8] B *adds* ca. [9] S *adds* ca [10] uppāyo, S. [11] niruttā, S

pe[1] | *Ayam dukkhanirodho ti me bhikkhave* | pe[2] | *Ayaṃ dukkhanirodhagāminī paṭipadā ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaram dhammacakkam pavattitaṃ*[3] *appativattiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmim*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākārā niruttā niddesā Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammam paññatti iti p'idam dukkhanirodhagāminī paṭipadā ariyasaccam

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, * byañjanehi vivarati, ākārehi vibhajati, niruttīhi uttānikaroti, niddesehi paññāpeti

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti[4], byañjanehi ca ākārehi ca vipañcayati[5], niruttīhi ca niddesehi ca vitthāreti

Tattha ugghaṭanā ādi, vipañcanā majjhe, vitthāranā pariyosānam

So 'yaṃ dhammavinayo ugghaṭiyanto[4] ugghaṭitaññu- * puggalaṃ[4] vineti, tena nam āhu ādikalyāṇo ti, vipañciyanto vipañcitaññupuggalaṃ vineti, tena naṃ āhu majjhe kalyāṇo ti, vitthāriyanto neyyapuggalam vineti, tena naṃ āhu pariyosānakalyāṇo ti

Tattha cha ppadāni attho saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammam, paññatti

Imāni cha ppadāni attho

Cha ppadāni byañjanaṃ akkharaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso

Imāni cha ppadāni byañjanaṃ

Tenāha Bhagavā —

Dhammam vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sātthaṃ sabyañjanam, kevalam[6] *paripuṇṇam*[6] *parisuddham*[6] *ti*

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[1] pa, B B₁.
[2] pa, B, la, B₁, S *only has* ayaṃ dukkhanirodho
[3] S *inserts* pe [4] ugghā°, S [5] °ciyati, S [6] *om* B

Kevalan ti lokuttaram na missam lokiyehi dhammehi. Paripunnan ti paripūram anūnam[1] anatirekam. Parisuddhan ti nimmalam sabbamalāpagatam pariyodātam upaṭṭhitam sabbavisesānam.

☆ Idam vuccati Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatarañjitaṃ iti pi. Ato[2] c'etaṃ brahmacariyam paññāyati. Tenāha Bhagavā — *Kevalam paripunnam parisuddham brahmacariyam pakāsissāmī*[3] *ti.*

☆ 5 Kesam ayaṃ dhammadesanā?

Yogīnam. Tenāha āyasmā Mahākaccāno[4] —

Assādādīnavatā | nissaranaṃ pi ca[5] phalam upāyo ca
ānattī ca Bhagavato | yogīnaṃ desanā hāro ti.

Niyutto desanā hāro.

§ 2 *Vicaya hāra*

1 Tattha[6] katamo vicayo-hāro?

Yaṃ pucchitañ ca vissajjitañ cā ti gāthā ayaṃ vicayo-hāro.

2 Kim vicinati?

Padaṃ[6] vicinati[6], pañhaṃ vicinati, vissajjanaṃ vicinati, pubbāparaṃ vicinati, assādaṃ vicinati, ādīnavaṃ[6] vicinati[6], nissaranam vicinati, phalaṃ vicinati, upāyaṃ vicinati,
☆ ānattim vicinati, anugītiṃ vicinati, sabbe nava suttante vicinati.

☆ 3 Yathā kiṃ bhave?

Yathā āyasmā Ajito Pārāyane Bhagavantaṃ pañham pucchati —

Ken' assu nivuto loko (icc āyasmā Ajito)
ken' assu na ppakāsati
kissābhilepanam brūsi
kim su tassa mahabbhayan ti? (S N V, 2, 1 = v 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavatthupariggahā.

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[1] anunnaṃ, S [2] atho, B [3] pakāsessāmi, B. S
[4] °kaccāyano, B. B$_1$. [5] B *adds* ca
[6] *om* S, *from here down to the verses* Savanti sabbadhi sotā sqq. *on p 12 all in d'Alwis, Introd. p 106—8*

Evaṃ hi āha[1] ken' assu nivuto loko ti? Lokādhiṭṭhānam pucchati Ken' assu na ppakāsatī ti? Lokassa appakāsanaṃ pucchati Kissābhilepanam brūsī ti? Lokassa abhilepanam pucchati Kim su tassa mahabbhayan ti? Tass' eva lokassa mahābhayam pucchati

Loko tividho kilesaloko, bhavaloko, indriyaloko

Tattha vissajjanā —

Avijjāya nivuto loko (Ajitā ti Bhagavā)
vivicchā pamādā na ppakāsati
jappābhilepanam brūmi
dukkham assa mahabbhayan ti (v 2 = v 1033)

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamaṃ paṭhamena, dutiyaṃ dutiyena, tatiyaṃ tatiyena, catuttham catutthena

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā

Nīvaraṇehi nivuto loko, avijjā-nīvaraṇā hi sabbe sattā, yathāha Bhagavā — *Sabbasattānam bhikkhave sabbapāṇānam sabbabhūtānam pariyāyato ekam eva nīvaraṇam vadāmi, yad idaṃ avijjā, avijjānīvaraṇā hi sabbe sattā Sabbaso ca[2] bhikkhave avijjāya nirodhā cāgā paṭinissaggā n'atthi sattānam nīvaraṇan ti[3] vadāmī[4] ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā

b) Ken' assu na ppakāsatī ti pañhe Vivicchā pamādā na ppakāsatī ti vissajjanā

Yo puggalo nīvaraṇehi nivuto so vivicchati, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anabhisaddahanto[5] viriyam nārabhati akusalānam dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sacchikiriyāya, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyati[6], tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā —

Dūre santo pakāsanti Himavanto va pabbato
asant' ettha na dissanti rattikhittā[7] yathā[8] sarā (Dhp v 304)
te guṇehi pakāsanti kittiyā ca yasena cā ti

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[1] ayasmā, B₁ [2] 'va, B [3] *om* S.
[4] °mi (*without* ti), B₁ S [5] nābhi°, B [6] °dayati, B.
[7] rattiṃ khittā, B [8] B₁ *puts* yathā *after* sarā

Tena ca dutiyassa padassa vissajjanā yutta

c) Kassābhilepanam[1] brūsī ti pañho Jappābhilepanam brūmī ti vissajjanā Jappā nāma vuccati tanhā, sā katham abhilimpati, yathāha Bhagavā —

Ratto attham na jānāti ratto dhammam na passati andhatamam[2] tadā hoti yam rāgo sahate naram ti (Cf Mahāvastu I, p 244, 3 sq, A IV, p 96, Sum I, p 51)

Sāyam tanhā āsattibahulassa puggalassa evam abhijappā ti katvā tattha loko abhilitto nāma bhavati

Tena ca tatiyassa padassa vissajjanā yutta

d) Kim su tassa mahabbhayan ti pañho Dukkham assa mahabbhayan ti vissajjanā

Duvidham dukkham kāyikañ ca cetasikañ ca Yam kāyikam idam dukkham, yam cetasikam idam domanassam Sabbe sattā hi dukkhassa ubbijjanti[3] N'atthi bhayam dukkhena samasamam, kuto vā pana[4] uttaritaram? Tisso dukkhatā dukkhadukkhatā, viparināmadukkhata[5], samkhāradukkhatā Tattha loko odhiso kadāci karahaci[6] dukkhadukkhataya muccati Tathā viparināmadukkhatāya. Tam kissa hetu? Honti loke appābādhā pi dighāyukā pi. Samkhāradukkhatāya[7] pana loko anupādisesāya nibbānadhātuyā muccati[8] Tasmā samkhāradukkhatā dukkham lokassā ti katvā Dukkham assa mahabbhayan ti

Tena ca catutthassa padassa vissajjana yuttā.

Tenāha Bhagavā — Avijjāya nivuto loko ti

Savanti sabbadhī[9] sotā (icc āyasmā Ajito)
sotānam kim nivāranam
sotānam samvaram brūhi
kena sotā pithiyyare?[10] (v 2 = v 1034)

Imāni cattāri padāni pucchitāni

Te dve pañhā Kasmā? Imehi bahvādhivacanena pucchitā

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[1] *thus all MSS* [2] andham tamam, S
[3] uppajjanti, S [4] S *adds* tassa.
[5] B B₁ *put* viparī° *after* sankhāra° [6] kattaci, B₁.
[7] samsāradukkham tāya, S [8] vuccati, B
[9] °dhi, B B₁. [10] pidhi°, B B₁.

Evaṃ samāpannassa[1] lokassa evam saṃkiliṭṭhassa[2] kim lokassa vodānam vuṭṭhānam iti? Evam hi 'āha savanti sabbadhi[3] sotā ti Asamāhitassa savanti abhijjhā byāpāda-pamādabahulassa Tattha yā abhijjhā ayam lobho akusalamūlam, yo byāpādo ayaṃ doso akusalamūlam, yo pamādo ayam moho akusalamūlam Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā, yathāha Bhagavā —

Savati[4] ti[5] kho bhikkhave chann' etam ajjhattikānam āyatanānam adhivacanam Cakkhu[6] savati manāpikesu rūpesu, amanāpikesu paṭihaññati[7] Sotam | pe[8] | ghānam jivhā kāyo mano savati manāpikesu dhammesu, amanāpikesu paṭihaññatī ti[9]

Iti sabbā ca savati sabbathā ca savati

Tenāha — Savanti sabbadhī sotā ti

a) Sotānaṃ kim nivāraṇam ti pariyuṭṭhānavighātaṃ pucchati Idam vodānam

b) Sotānam saṃvaraṃ brūhi kena sotā pithiyyare[10] ti anusayasamugghātaṃ[11] pucchati Idaṃ vuṭṭhānam.

Tattha vissajjanā —

Yāni sotāni lokasmim (Ajitā ti Bhagavā)
sati tesam nivāraṇam
sotānam saṃvaram brūmi[12]
paññāy' ete pithiyyare[10] ti (v 4 = v 1035)

Kāyagatāya satiyā bhāvitāya[13] bahulīkatāya[14] cakkhu nāviñchati[15] manāpikesu rūpesu, amanāpikesu na paṭihaññati sotaṃ | pe[16] | ghānam jivhā kāyo mano nāviñchati[17] manāpikesu dhammesu, amanāpikesu na paṭihaññati Kena kāraṇena? Saṃvutanivāritattā indri-

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[1] sammā°, S [2] B₁ *adds* lokassa
[3] °dhi, B B₁ [4] °ti, B₁ S [5] ca, B₁, B *adds* ca
[6] cakkhuṃ, B₁ [7] °tī ti, S [8] pa, B, *om* B₁
[9] *om* B₁ [10] pidhi°, B B₁ [11] anussaya°, S
[12] *om* S [13] vibhā°, B₁ [14] bahuli°, B B₁
[15] nāvicchati, S [16] pa, B, *om* B₁
[17] na viñjhati, S

yānam Kena te saṃvutaniyāritā[1]? Sati-ārakkhena[2] Tenāha Bhagavā —'Sati tesam nivāranan ti

Paññāya anusayā[3] pahiyyanti, anusayesu pahīnesu pariyuṭṭhānā pahiyyanti Kissa anusayassa[4] pahīnattā? Tam yathā khandhavantassa rukkhassa anavasesamūluddharane[5] kate pupphaphalapavāḷankurasantati[6] samucchinnā bhavati, evam anusayesu pahīnesu pariyuṭṭhānasantati samucchinnā bhavati pidahitā paṭicchannā Kena? Paññāya. Tenāha Bhagavā — Paññāy' ete pithiyyare[7] ti

Paññā c'eva satī ca (icc āyasmā Ajito)
nāmarūpañ[8] ca mārisa
etam me puttho pabrūhi
katth' etam uparujjhatī ti[8] —
Yam etam pañham apucchi[9]
Ajita tam vadāmi te
yattha nāmañ ca rūpañ ca
asesam uparujjhati
viññānassa nirodhena
etth' etam uparujjhatī ti (vv 5 6 = vv 1036 1037)

Ayam pañho anusandhim pucchati Anusandhim pucchanto kim pucchati?

Anupādisesam nibbānadhātum

Tīni ca saccāni samkhatāni[10] nirodhadhammani dukkham, samudayo, maggo Nirodho asamkhato[11]

Tattha samudayo dvīsu bhūmīsu pahiyyati dassanabhūmiyā ca bhāvanābhūmiyā ca

Dassanena tīni saṃyojanāni pahiyyanti sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso Bhāvanāya satta saṃyojanāni pahiyyanti kāmacchando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccam, avijjā ca niravasesā

Te dhātuke[12] imāni dasa saṃyojanāni pañc' orambhāgiyāni, pañc' uddhambhāgiyāni

[1] samvutā°, S [2] ārakkhanam, S [3] anussayā, S.
[4] anussa°, B₁ [5] anavasesasa°, B₁
[6] °phalapallavankura°, B [7] pidhi°, B B₁
[8] nāmam rūpañ, B B₁ [9] āpucchi, S , mam p°, B
[10] samkhātāni, S [11] asamkhāto, S [12] °kesu, B₁, S

Tattha tīṇi samyojanāni — sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso — anaññātaññassāmītindriyaṃ[1] adhiṭṭhāya nirujjhanti, satta samyojanāni — kāmacchando, byāpādo, rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā ca niravasesā[2] — aññindriyam adhiṭṭhāya nirujjhanti.

Yam pana evam jānāti 'khīṇā me jātī' ti idam khaye-ñāṇaṃ, 'nāparaṃ itthattāyā' ti pajānāti idam anuppāde-ñāṇaṃ. *

Imāni dve ñāṇāni aññātāvindriyam.

Tattha yañ ca anaññātaññassāmītindriyam[3] yañ ca aññindriyam, imāni aggaphalam arahattam pāpunantassa nirujjhanti.

Tattha yañ ca khaye-ñāṇam yañ ca[4] anuppāde-ñāṇam, imāni dve ñāṇāni ekā paññā. Api ca ārammaṇasaṃketena dve nāmāni labhanti: 'khīṇā me jātī' ti pajānantassa khaye-ñāṇan ti nāmam labhati, 'nāparam itthattāyā' ti pajānantassa anuppāde-ñāṇan ti nāmaṃ labhati. Sā pajāna- * naṭṭhena paññā. Yathādiṭṭham apilāpanatthena sati.

Tattha ye pañcupādānakkhandhā, idam nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yāni pañcindriyāni rūpāni[5], idam rūpaṃ, tadubhayam[6] nāmarūpam viññāṇasampayuttam. Tassa nirodhaṃ Bhagavantam pucchanto āyasmā Ajito Pārāyane evam āha:

> Paññā[7] c'eva satī ca nāmarūpañ ca mārisa
> etam me puṭṭho pabrūhi katth' etam uparujjhatī ti.[8]

Tattha sati ca paññā ca[8] cattāri indriyāni, sati dve indriyāni satindriyañ ca samādhindriyañ ca, paññā dve indriyāni paññindriyañ ca viriyindriyañ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idam * saddhindriyam.

Tattha yā saddhādhipateyyā cittekaggatā, ayam chanda-samādhi. Samāhite citte kilesānam vikkhambhanatāya paṭisaṃkhānabalena vā bhāvanābalena[4] vā[4], idaṃ pahānaṃ. *

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[1] anaññata°, B. [2] avasesā, S.
[3] anaññata°, B. B_1.
[4] om S. [5] rūpini, S. [6] tadū°, B.
[7] paññāya, S. [8] om B_1.

Tattha ye assāsapassāsā-vitakkavicārā-saññā vedayitā * sarasaṃkappā[1], ime saṃkhārā

Iti purimako ca chandasamādhi kilesavikkhambhanatāya ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ chandasamādhi-padhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇā-miṃ

Tattha yā viriyādhipateyyā cittekaggatā, ayaṃ viriya-samādhi | pe[2] |

Tattha yā cittādhipateyyā cittekaggatā, ayaṃ citta-samādhi | pe[3] |

Tattha yā vīmaṃsādhipateyyā cittekaggatā, ayaṃ vīmaṃ-sāsamādhi Samāhite citte kilesānaṃ vikkhambanatāya paṭisaṃkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ

Tattha ye assāsapassāsā-vitakkavicārā saññāvedayitā sa-rasaṃkappā[1], ime saṃkhārā

Iti purimako ca vīmaṃsāsamādhi[4] kilesavikkhambhana-tāya ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ vīmaṃ-sāsamādhipadhānasaṃkhārasamannāgataṃ iddhipādaṃ bhā-veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosagga-pariṇāmiṃ.

* Sabbo samādhi ñāṇamūlako ñāṇapubbaṅgamo ñāṇānu-parivatti

Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā (Cf A I, p 236)[5]

Iti vivatena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti[6]

Pañcindriyāni kusalāni cittasahabhūni citte uppajjamāne uppajjanti, citte nirujjhamāne nirujjhanti Nāmarūpañ ca viññāṇahetukaṃ viññāṇapaccayanibbattaṃ Tassa maggena hetu upacchinno viññāṇaṃ[7] anāhāraṃ[7] anabhinanditaṃ apatiṭṭhitaṃ[8] appaṭisandhikaṃ, taṃ nirujjhati Nāmarūpam api[9] ahetukaṃ[10] appaccayaṃ punabbhavaṃ na nibbattayati[11]

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[1] °sarasasaṅkappā, B_1 [2] pa, B B_1 [3] pa, B, *om* B_1
[4] °sammāsamādhi, S [5] cf Thag v 397 [6] vibhāveti, B_1
[7] viññāṇāṇāhāraṇaṃ, B_1, S *omits* viññāṇaṃ
[8] appatiṭṭhitaṃ, S, *om* B [9] pi, S [10] ahetu, B
[11] °ttiyati, B, °ttissati, S

Evaṃ viññānassa nirodhā paññā ca sati ca nāmarūpañ ca nirujjhati Tenāha Bhagavā —

Yam etam pañham apucchi[1]
Ajita tam vadāmi te
yattha nāmañ ca rūpañ ca
asesam uparujjhati
viññānassa nirodhena
etth' etam uparujjhatī ti

Ye ca samkhātadhammāse[2] (*icc āyasmā Ajito*)
ye ca sekhā[3] *puthū*[4] *idha*
tesam me nipako iriyam
puttho pabrūhi mārisā ti (vv 6 7 = vv 1037 1038)

Imāni tīni padāni pucchitāni

Te tayo pañhā Kissa? Sekhāsekhavipassanāpubbangamapahānayogena *

Evam hi āha ye[5] ca samkhātadhammāse[2] ti? Arahattam pucchati Ye ca sekhā puthū[4] idhā ti? Sekhaṃ pucchati Tesam me nipako iriyaṃ puttho pabrūhi mārisā ti? Vipassanāpubbangamaṃ pahānaṃ pucchati

Tattha vissajjanā

Kāmesu nābhigijjheyya (*Ajitā ti Bhagavā*)
manasānāvilo siyā
kusalo sabbadhammānam
sato bhikkhu paribbaje ti (v 8 = v 1039)'

Bhagavato sabbam kāyakammam ñānapubbangamam ñānānuparivatti, sabbam vacīkammam ñānapubbangamam ñānānuparivatti, sabbam manokammaṃ ñānapubbangamaṃ ñānānuparivatti *

Atīte aṃse appaṭihataṃ ñānadassanam, anāgate aṃse appaṭihatam ñāṇadassanam, paccuppanne aṃse appaṭihatam ñānadassanam

Ko ca ñānadassanassa paṭighāto?

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[1] pucchati, S [2] °khata°, B_1 S
[3] sekkhā, B_1 [4] puthu, B_1 S [5] yasmā ye, B_1

Yaṃ anicce dukkhe anattaniye[1] ca[2] aññāṇaṃ[3] adassanaṃ, ayaṃ ñāṇadassanassa paṭighāto. Yathā idha puriso tārakarūpāni passeyya no ca gaṇanasaṅketena jāneyya, ayaṃ ñāṇadassanassa paṭighāto.

Bhagavato pana appaṭihataṃ ñāṇadassanaṃ, anāvaraṇañāṇadassanā[4] hi buddhā bhagavanto.

Tattha sekhena dvīsu dhammesu cittaṃ rakkhitabbaṃ gedhe ca rajanīyesu dhammesu[5] dose ca pariyuṭṭhāniyesu.

Tattha yā icchā pucchā patthanā pihayanā[6] kilanā, taṃ Bhagavā vārento[7] evaṃ 'āha kāmesu nābhigijjheyyā[8] ti. Manasānāvilo siyā ti pariyuṭṭhānavighātaṃ[9] āha.

Tathā hi sekho abhigijjhanto asamuppannañ ca kilesaṃ uppādeti uppannañ[10] ca[11] kilesaṃ phātikaroti. Yo pana anāvilasaṃkappo anabhigijjhanto vāyamati, so anuppannānaṃ[12] pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

a) Katame anuppannā pāpakā akusalā dhammā?
Kāmavitakko, byāpādavitakko, vihiṃsāvitakko.
Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?
Anusayā akusalamūlāni.
Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?
Yāni sotāpannassa indriyāni.
Ime anuppannā kusalā dhammā.

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[1] anattani, B [2] 'va, S [3] ayaṃ ñāṇa, S
[4] °dassā, B., dassanati, S [5] *om* B. [6] pihayana, S
[7] nivā°, B [8] manobhi°, S [9] °ṭṭhāna°, S
[10] uppanna, S [11] *om.* S [12] S. *adds* vā.

d). Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni

Ime uppannā kusalā dhammā

Yena kāmavitakkam vāreti, idam satindriyam, yena byāpādavitakkam vāreti, idam samādhindriyam, yena vihiṃsāvitakkaṃ vāreti, idam viriyindriyam, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byantikaroti anabhāvaṃ gameti nādhivāseti, idam paññindriyam

Yā imesu catūsu indriyesu saddahanā okappanā, idam saddhindriyam (cf p 15)

a) Tattha saddhindriyam kattha daṭṭhabbam?

Catūsu sotāpattiyangesu

b) Viriyindriyam kattha daṭṭhabbam?

Catūsu sammappadhānesu

c) Satindriyaṃ kattha daṭṭhabbam?

Catūsu satipaṭṭhānesu

d) Samādhindriyam kattha daṭṭhabbam?

Catusu jhānesu

e) Paññindriyaṃ kattha daṭṭhabbam?

Catūsu ariyasaccesu

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā[1] anāvilatāya manasā Tenāha Bhagavā — Manasānāvilo siyā ti

Kusalo sabbadhammānan ti

Loko nāma tividho kilesaloko, bhavaloko, indriyaloko (cf p 11)

Tattha kilesalokena bhavaloko samudāgacchati So indriyāni nibbatteti Indriyesu bhāviyamānesu neyyassa pariññā bhavati Sā duvidhena upaparikkhitabbā[2] dassanapariññāya ca bhāvanāpariññāya ca Yadā hi sekho ñeyyaṃ[3] parijānāti, tadā nibbidāsahagatehi saññāmanasikārehi neyyaṃ pariññātaṃ bhavati Tassa dve dhammā kosallaṃ gacchanti dassanakosallañ ca bhāvanākosallañ[4] ca[4] Tam ñāṇaṃ pañcavidhena[5] veditabbam abhiññā, pariññā, pahānaṃ, bhāvanā, sacchikiriyā

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[1] °to, S [2] °parikkhiyatabbā, S [3] neyyam, B1
[4] om S [5] °vidhe, S

a) Tattha katamā abhiññā?

Yaṃ dhammānaṃ salakkhaṇe ñāṇaṃ dhammapaṭisambhidā[1] atthapaṭisambhidā ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evaṃ abhijānitvā[2] yā parijānanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkaṃ idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti[3], tesaṃ evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

Evaṃ parijānitvā[2] tayo dhammā avasiṭṭhā bhavanti: pahātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā pahātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yaṃ asaṅkhataṃ.

Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā — Kusalo sabbadhammānan ti[4].

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihāratthaṃ abhikkante paṭikkante ālokite vilokite sammiñjite[5] pasārite saṅghāṭipattacīvaradhāraṇe asite pīte khāyite sāyite uccārapassāvakamme gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve satena sampajānena vihātabbaṃ.

Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānaṃ, ekā visujjhantānaṃ.

Ke visuddhā? Arahanto. Ke visujjhantī? Sekhā.

Katakiccāni hi arahato indriyāni. Yaṃ bojjhaṃ[6] taṃ[4] catubbidhaṃ: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idaṃ catubbidhaṃ bojjhaṃ[6]. Yo evaṃ jānāti, ayaṃ

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[1] B *adds* ca. [2] °netvā, B1. [3] °ttāpenti, B.
[4] *om.* S. [5] sami°, B1. [6] bojjhaṅgaṃ, S.

vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā — Sato bhikkhu paribbaje ti.

Tenāha —

Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānam
sato bhikkhu paribbaje ti.

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugīti atthato ca byañjanato ca samānayitabbā. Atthāpagatam hi byañjanam samphappalāpam[1] bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā[2] atthabyañjanupetam saṃgāhitabbam[3] suttañ ca pavicinitabbaṃ[4].

Kim[5] idam suttam?

Āhaccavacanam anusandhivacanam nītattham neyyattham * saṃkilesabhāgiyaṃ vāsanābhāgiyam[6] nibbedhabhāgiyam asekhabhāgiyaṃ.

Kuhim imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evaṃ suttaṃ pavicetabbam.

Tenāha āyasmā Mahākaccāno —

Yam pucchitañ ca[7] vissajjitañ ca | suttassa yā[7] ca anugītī ti[7]

Niyutto vicayo hāro

§ 3 Yutti hāra

1 Tattha katamo yutti-hāro?

Sabbesam hārānan ti ayaṃ yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā buddhāpadeso, saṃghāpadeso, sambahulattherāpadeso, ekattherāpadeso. *

Ime cattāro mahāpadesā.

3 Tāni padabyañjanāni sutte otārayitabbāni, vinaye * sandassayitabbāni, dhammatāyam[8] upanikkhipitabbāni.

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[1] sampa°, B B1 [2] tassa, B [3] saṃgāyitabbam, S
[4] S *adds* ti [5] *om* S [6] vāsana°, S [7] *om* B1
[8] °nāyam, S

☆ a) *Katamasmiṃ sutte otārayitabbāni?*
Catūsu ariyasaccesu
b) *Katamasmiṃ vinaye sandassayitabbāni?*
Rāgavinaye dosavinaye mohavinaye
c) Katamiyaṃ[1] dhammatāyaṃ upanikkhipitabbāni?
Paṭiccasamuppāde
Yadi catūsu ariyasaccesu avatarati kilesavinaye sandissati dhammatañ ca na vilometi, evaṃ āsavo na janeti.
☆ Catuhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati *yathā yathā yujjati, taṃ taṃ gahetabbaṃ*
☆ 4 Pañhaṃ pucchitena kati padāni pañho ti?
Padaso pariyogāhitabbaṃ[2] vicetabbaṃ[3] Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho Atha tīṇi padāni ekaṃ atthaṃ abhivadanti, eko pañho Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho Atha ekaṃ padaṃ ekaṃ atthaṃ abhivadati, eko pañho
Taṃ upaparikkhamānena aññātabbaṃ
5 Kiṃ[3] ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā kiṃ bhave?
Yathā sā devatā Bhagavantaṃ pañhaṃ pucchati
Ken' assu[4] 'bbhāhato loko ken' assu parivārito
kena sallena otiṇṇo kissa dhūpāyito[5] sadā ti? (S I, p 40)
Imāni cattāri padāni pucchitāni
Te tayo pañhā. Kathaṃ ñāyati?
Bhagavā hi devatāya vissajjeti
Maccunābbhāhato loko jarāya parivārito
taṇhāsallena otiṇṇo icchādhūpāyito sadā ti (l c Cf Thag. v 448).
Tattha jarā ca[3] maraṇañ ca, imāni dve saṃkhatassa saṃkhatalakkhaṇāni Jarāyaṃ ṭhitassa aññathattaṃ maraṇaṃ vayo
Tattha jarāya ca[3] maraṇassa ca atthato nānattaṃ. Kena kāraṇena?

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[1] °missaṃ, B [2] °gāyi°, B₁. [3] *om.* S.
[4] kena su, S [5] dhumāyito, B.

Gabbhagatā pi hi miyyanti na ca[1] te jinnā bhavanti Atthi ca devānam maranam na ca tesaṃ sarīrāni[2] jīranti Sakkate ca[3] jarāya paṭikkamanam kātuṃ, na pana sakkate maranassa paṭikkamanam kātum aññatr' eva iddhimantānam iddhivisayā

Yaṃ panāha tanhāsallena otinno ti, dissanti vītarāgā jīrantā pi[4] miyyantā pi Yadi ca yathā jarāmaranam evam tanhā pi siyā, evam sante sabbe yobbanaṭṭhā pi vigatatanhā siyum[5], yathā[5] ca[5] tanhā[5] dukkhassa samudayo, evam jarāmaranam pi siyā dukkhassa samudayo na ca siyā tanhā dukkhassa samudayo, na hi jarāmaranam dukkhassa samudayo, tanhā dukkhassa samudayo, yathā ca tanhā maggavajjhā, evam jarāmaranam pi siyā maggavajjham

Imāya yuttiyā aññamaññehi kāranehi gavesitabbam

Yadi ca sandissati yutti, samārūlham atthato ca aññattam, byañjanato pi gavesitabbam

Sallo ti vā dhūpāyan ti vā imesam dhammānaṃ atthato ekattam Na hi yujjati[6] icchāya ca tanhāya ca atthato aññattam

Tanhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati

Imāya yuttiyā jarāya[7] ca[8] maranassa ca tanhāya ca atthato aññattam

Yam pan' idam Bhagavatā dvīhi nāmehi abhilapitam[9] icchā ti pi tanhā ti pi, idaṃ Bhagavatā bāhirānam vatthūnam ārammanavasena dvīhi nāmehi abhilapitam[9] icchā ti pi tanhā ti pi.

Sabbā hi tanhā ajjhosānalakkhanena ekalakkhanā.

Yathā sabbo aggi unhattalakkhanena ekalakkhano, api ca upādānavasena aññamaññāni nāmāni labhati kaṭṭhaggī ti pi tinaggī ti pi sakalikaggī ti pi gomayaggī ti pi thusaggi ti pi samkāraggī ti pi, sabbo hi[10] aggi unhattalakkhano 'va, evaṃ sabbā tanhā ajjhosānalakkhanena eka

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[1] ce, B_1 [2] saññī, S [3] 'va, B [4] *om* S
[5] *om* B_1 [6] yujjhati, S [7] jarā, B_1. [8] *om* B_1 S
[9] °labhitaṃ, S [10] pi, B_1 S

lakkhaṇā. Api ca ārammaṇa[1]-upādānavasena aññamaññehi nāmehi abhilapitā icchā iti pi taṇhā iti pi sallo iti pi dhūpāyanā[2] iti pi saritā iti pi visattikā iti pi sineho iti pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti pi āsā iti pi pipāsā[3] iti[3] pi[3] abhinandanā iti pi[4].

Sabbā hi[5] taṇhā ajjhosānalakkhaṇena ekalakkhaṇā, yathā ca vevacane vuttā[6]:

Āsā pihā[7] ca[8] abhinandanā ca
anekadhātūsu[9] sarā patiṭṭhitā
aññāṇamūlappabhavā pajappitā
sabbā mayā byantikatā samūlakā[10] ti (Cf S I, p 181)

Taṇhāy'etam vevacanam, yathāha Bhagavā —

Rūpe Tissa avigatarāgassa[11] avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa (Cf S III, p 107)

Evam vedanāya saññāya saṃkhāresu viññāṇe avigatarāgassa avigatachandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa sabbaṃ suttaṃ vitthāretabbaṃ.

Taṇhāy'etam vevacanam.

Evaṃ yujjati sabbo dukkhūpacāro[12] kāmataṇhāsaṃkhāramūlako[13], na pana yujjati sabbo nibbidūpacāro[14] kāmataṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbaṃ. Yathā Bhagavā rāgacaritassa puggalassa asubham desayati, dosacaritassa Bhagavā puggalassa mettaṃ desayati, mohacaritassa Bhagavā puggalassa paṭiccasamuppādaṃ desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettaṃ[15] cetovimuttiṃ[16] deseyya sukhaṃ vā paṭipadaṃ dandhābhiññaṃ sukham vā paṭipadaṃ khippābhiññaṃ vipassanāpubbaṅgamaṃ vā pahānam deseyya, na yujjati desanā. Evaṃ[3] yaṃ kiñci rāgassa anulomappahānam dosassa anulomappahānaṃ mo-

[1] °nam, B_1 S [2] dhūm°, S [3] om S
[4] B B_1 add iti [5] om B B_1 [6] vuttaṃ, S
[7] pipāsā pihā, S. [8] B puts ca before pihā
[9] °tusu, B_1 S [10] samūlikā, B_1, S. [11] avita°, S, also Com
[12] dukkho°, B_1. [13] S adds ti. [14] nibbindu°, B_1.
[15] mettā, S. [16] °ttiyā, S

hassa anulomappahānam, sabban tam vicayena hārena vicinitvā[1] yutti hārena yojetabbam, yāvatikā[2] ñāṇassa bhūmi[3]. *

Mettāvihārissa sato byāpādo cittam pariyādāya ṭhassatī ti na yujjati desanā, byāpādo pahānam abbhatthaṃ gacchatī ti yujjati desanā.

Karuṇāvihārissa sato vihesā cittam pariyādāya ṭhassatī ti na yujjati desanā, vihesā pahānam abbhattham gacchatī ti yujjati desanā.

Muditāvihārissa sato arati cittam pariyādāya ṭhassatī ti na yujjati desanā, arati pahānam abbhattham gacchatī ti yujjati desanā.

Upekkhāvihārissa[4] sato rāgo cittam pariyādāya ṭhassatī ti na yujjati desanā, rāgo pahānam abbhattham gacchatī ti yujjati desanā.

Animittavihārissa sato nimittānusārī, tena ten' eva viññāṇaṃ pavattatī ti na yujjati desanā, nimittam pahānaṃ abbhattham gacchatī ti yujjati desanā. *

Asmī ti vigataṃ, ayam aham asmī ti na samanupassāmi, atha ca pana me kismiñci[5] katasmim[6] ti vicikicchā kathaṃkathā[7] sallam[8] cittam pariyādāya ṭhassatī ti na yujjati desanā, vicikicchā kathaṃkathā[7] sallaṃ pahānam abbhattham gacchatī ti yujjati desanā.

Yathā vā[9] pana[3] paṭhamam[10] jhānam[10] samāpannassa sato kāmarāgabyāpādā visesāya samvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya samvattantī ti yujjati desanā.

Dutiyam jhānaṃ samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattantī ti na yujjati desanā, hānāya samvattantī ti yujjati desanā, upekkhāsukhasahagatā[11] vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya samvattantī ti yujjati desanā.

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[1] °netvā, B_1. [2] yāvati, S. [3] *om.* S. [4] upekhā°, B_1.
[5] kismim, B. [6] °mīci (*without* ti), B_1, katasmiṃ, S.
[7] S *puts* kathaṃ° *before* vi°. [8] sallaki, S. [9] 'va, S.
[10] paṭhamajjh°, S, *and so in every similar case.*
[11] upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, upekkhāsatipārisuddhisahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā

Catutthaṃ jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, ākāsānañcāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā

Ākāsānañcāyatanaṃ samāpannassa sato rūpasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, viññāṇañcāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā

Viññāṇañcāyatanaṃ samāpannassa sato ākāsānañcāyatanasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā

Ākiñcaññāyatanaṃ samāpannassa sato viññāṇañcāyatanasahagatā saññāmanasikārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā

Nevasaññānāsaññāyatanaṃ samāpannassa sato saññūpacārā visesāya saṃvattantī ti na yujjati desanā, hānāya saṃvattantī ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya saṃvattantī ti na yujjati desanā, visesāya saṃvattantī ti yujjati desanā

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamatī ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamatī ti yujjati desanā

Evaṃ sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato[1] vicayena hārena vicinitvā yutti-hārena yojetabbā[2]

Tenāha āyasmā Mahākaccāno —

Sabbesaṃ hārānaṃ | yā bhūmi[3] yo ca gocaro tesaṃ ti
Niyutto yutti-hāro

§ 4 Padaṭṭhāna hāra

1 Tattha katamo padaṭṭhāno-hāro?

Dhammaṃ deseti jino ti ayaṃ padaṭṭhāno-hāro

2 Kiṃ desayati?

Sabbadhammayāthāva[4]-asampaṭivedhalakkhaṇā avijjā Tassā vipallāsā padaṭṭhānaṃ Ajjhosānalakkhaṇā taṇhā Tassā piyarūpaṃ sātarūpaṃ padaṭṭhānaṃ Patthanalakkhaṇo lobho Tassa adinnādānaṃ padaṭṭhānaṃ Vaṇṇasaṇṭhānabyañjanagahaṇalakkhaṇā[5] subhasaññā Tassā indriyāsaṃvaro padaṭṭhānaṃ Sāsavaphassa-upagamanalakkhaṇā sukhasaññā Tassā assādo padaṭṭhānaṃ Saṃkhatalakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā niccasaññā Tassā viññāṇaṃ padaṭṭhānaṃ Aniccasaññā-dukkhasaññā asamanupassanalakkhaṇā attasaññā[6] Tassā nāmakāyo padaṭṭhānaṃ

Sabbadhammasampaṭivedhalakkhaṇā vijjā Tassā sabbaṃ[7] neyyaṃ[8] padaṭṭhānaṃ Cittavikkhepapaṭisaṃharaṇalakkhaṇo samatho Tassa asubhā padaṭṭhānaṃ Icchāvacarapaṭisaṃharaṇalakkhaṇo alobho Tassa adinnādānā veramaṇī padaṭṭhānaṃ Abyāpajjhalakkhaṇo adoso Tassa pāṇātipātā veramaṇī padaṭṭhānaṃ Vatthu-avippaṭipādanalakkhaṇo amoho Tassa sammāpaṭipatti padaṭṭhānaṃ Vinīlakavipubbakagahaṇalakkhaṇā asubhasaññā Tassā nibbidā padaṭṭhānaṃ Sāsavaphassaparijānanalakkhaṇā dukkhasaññā Tassā vedanā padaṭṭhānaṃ Saṃkhatalakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

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[1] sato, S [2] B S *add* ti [3] bhummi, B_1
[4] sabbadhammānaṃ yathāva, S [5] °byañjanagaṇa°, S
[6] attha°, S [7] *om* S [8] seyya, S

saññā. Tassā uppādavayā padaṭṭhānaṃ. Sabbadhammānaṃ[1] abhinivesalakkhaṇā anattasaññā. Tassā dhammasaññā[2] padaṭṭhānaṃ. Pañca kāmaguṇā kāmarāgassa padaṭṭhānaṃ. Pañcindriyāni rūpīni[3] rūparāgassa padaṭṭhānaṃ. Chaḷāyatanaṃ[4] bhavarāgassa padaṭṭhānaṃ. Nibbattibhavānupassitā pañcannaṃ upādānakkhandhānaṃ padaṭṭhānaṃ. Pubbenivāsānussati ñāṇadassanassa padaṭṭhānaṃ. Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca anāvilalakkhaṇo[5] pasādo[6] sampasīdanapaccupaṭṭhāno ca. Abhipatthiyanalakkhaṇā saddhā. Tassā aveccappasādo padaṭṭhānaṃ. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānaṃ. Ārambhalakkhaṇaṃ vīriyaṃ. Tassa sammappadhānaṃ padaṭṭhānaṃ. Apilāpanalakkhaṇā sati[7]. Tassā satipaṭṭhānaṃ padaṭṭhānaṃ. Ekaggalakkhaṇo samādhi. Tassa jhānāni padaṭṭhānaṃ. Pajānanalakkhaṇā paññā. Tassā saccāni padaṭṭhānaṃ.

Aparo nayo —

Assādamanasikāralakkhaṇo ayonisomanasikāro. Tassa avijjā padaṭṭhānaṃ. Saccasammohanalakkhaṇā[8] avijjā. Taṃ[9] saṅkhārānaṃ padaṭṭhānaṃ. Punabbhavavirohanalakkhaṇā[10] saṅkhārā. Taṃ[11] viññāṇassa padaṭṭhānaṃ. Opapaccayikanibbattilakkhaṇaṃ viññāṇaṃ. Taṃ nāmarūpassa padaṭṭhānaṃ. Nāmakāyarūpakāyasaṅghātalakkhaṇaṃ nāmarūpaṃ. Taṃ chaḷāyatanassa[12] padaṭṭhānaṃ. Indriyavavatthānalakkhaṇaṃ chaḷāyatanaṃ[12]. Taṃ phassassa padaṭṭhānaṃ. Cakkhurūpaviññāṇasannipātalakkhaṇo[13] phasso. Taṃ vedanāya padaṭṭhānaṃ. Iṭṭhāniṭṭhānubhavanalakkhaṇā vedanā. Taṃ taṇhāya padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā. Taṃ[14] upādānassa padaṭṭhānaṃ. Opapaccayikaṃ[15] upādānaṃ. Taṃ bhavassa padaṭṭhānaṃ. Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Taṃ[16]

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1 °dhamma, B. 2 om. S. 3 rūpīni, B. S.; rūpāni, B_1. 4 *written* chaṭṭh° *in* S. 5 °ne, S. 6 °de, S. 7 satti, S. 8 °kkhaṇa°, B_1 S. 9 sā, B_1 S. 10 °virūhaka°, S. 11 te, B_1 S. 12 saḷ°, S. 13 °sannipātana°, S. 14 sā, S. 15 °taṃ, B. 16 so, B_1 S.

jātiyā padaṭṭhānam Khandhapātubhavanalakkhaṇā[1] jāti, Tam jarāya padaṭṭhānam Upadhiparipākalakkhaṇā jarā Tam maraṇassa padaṭṭhānaṃ Jīvitindriyūpacchedalakkhaṇaṃ maraṇam Tam sokassa padaṭṭhānaṃ Ussukkakārako soko Tam paridevassa padaṭṭhānam Lālappakārako[2] paridevo Tam dukkhassa padaṭṭhānam Kāyasampīlanaṃ dukkham Tam domanassassa padaṭṭhānam Cittasampīlanaṃ[3] domanassam Taṃ upāyāsassa padaṭṭhānam Odahanakārako upāyāso Taṃ bhavassa padaṭṭhānam

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo Tam saṃsārassa padaṭṭhānam Niyyānikalakkhaṇo maggo Tam nirodhassa padaṭṭhānam Titthaññutā pītaññutāya padaṭṭhānam Pītaññutā mattaññutāya padaṭṭhānam Mattaññutā attaññutāya padaṭṭhānaṃ Attaññutā pubbekatapuññatāya[4] padaṭṭhānam Pubbekatapuññatā[5] patirūpadesavāsassa padaṭṭhānaṃ Patirūpadesavāso sappurisūpanissayassa padaṭṭhānam Sappurisūpanissayo[6] attasammāpaṇidhānassa padaṭṭhānam Attasammāpaṇidhānam sīlānaṃ padaṭṭhānam Sīlāni avippaṭisārassa padaṭṭhānam Avippaṭisāro pāmujjassa[7] padaṭṭhānam Pāmujjam pītiyā padaṭṭhānam Pīti passaddhiyā padaṭṭhānaṃ Passaddhi sukhassa padaṭṭhānaṃ Sukham samādhissa padaṭṭhānaṃ Samādhi yathābhūtañāṇadassanassa padaṭṭhānam Yathābhūtañāṇadassanam nibbidāya padaṭṭhānam Nibbidā virāgassa padaṭṭhānaṃ Virāgo vimuttiyā padaṭṭhānaṃ Vimutti vimuttiñāṇadassanassa padaṭṭhānaṃ

Evam yo koci upanissayo yo koci paccayo, sabbo so padaṭṭhānaṃ

Tenāha āyasmā Mahākaccāno —

Dhammam deseti jino ti

Niyutto padaṭṭhāno-hāro

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[1] khandhānam pātu°, S [2] lalanappa°, S
[3] cittapīlanam, S [4] °kataññutāya, B1
[5] °taññutā, B1 [6] sappurisasannissayo, S
[7] pāmo°, B1

§ 5 Lakkhana hāra

1 Tattha katamo lakkhano-hāro?

Vuttamhi ekadhamme ti ayam lakkhano hāro

2 Kiṃ lakkhayati[1]?

Ye dhammā ekalakkhanā, tesam dhammānaṃ ekasmim dhamme vutte avasiṭṭhā dhammā vuttā bhavanti

3 Yathā kim bhave?

Yathāha Bhagavā —

Cakkhum[2] bhikkhave anavatthitam ittaram parittam pabhangu, parato dukkham byasanam calam[3] kukkulam saṃkhāram[4] vadhakam[4] amittamajjhe

Imasmiṃ cakkhusmim vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti

Kena kāranena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakaṭṭhena ekalakkhanāni

Yathā cāha Bhagavā —

Atīte Rādha rūpe anapekho[5] hoti, anāgatam rūpam mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajja

Imasmiṃ rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti

Kena kāranena?

Sabbe hi pañcakkhandhā Yamakovādasutte[6] vadhakaṭṭhena ekalakkhanā vuttā

Yathā cāha Bhagavā —

Yesañ ca susamāraddhā niccam kāyagatā sati
akiccam te na sevanti kicce sātaccakārino (Dhp v 293)

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā[7] dhammagatā[8] ca Tathā yam kiñci diṭṭhaṃ vā sutaṃ vā mutam vā ti vutte vuttaṃ bhavati viññātaṃ

Yathā cāha Bhagavā —

[1] lakkhiyati, B, S [2] cakkhu, S [3] calanaṃ, B
[4] saṃkhārava°, S [5] °pekkho, S
[6] cf S III, p 109 sqq
[7] citta°, S. [8] dhammā°, B

Tasmā ti ha tvaṃ[1] *bhikkhu kāye kāyānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ*

Ātāpī ti viriyindriyam Sampajāno ti paññindriyam Satimā ti satindriyam Vineyya loke abhijjhādomanassan ti samādhindriyam

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānam

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā bhāvanāpāripūrim gacchanti Catūsu sammappadhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūrim gacchanti Catūsu iddhippādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūrim gacchanti Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūrim gacchanti Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati Sabbe ca[3] bodhaṅgamā[4] dhammā bodhipakkhiyā bhāvanāpāripūrim gacchanti

Kena kāraṇena?

Sabbe hi bodhaṅgamā[4] dhammā[5] bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā

Te[6] ekalakkhaṇattā bhāvanāpāripūrim gacchanti

Evam[7] akusalā pi[8] dhammā ekalakkhaṇattā pahānam abbhatthaṃ gacchanti

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyyanti, āhārā c'assa pariññam gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, ganthehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitiṇṇo bhavati, sallehi ca visallo bhavati, viññāṇaṭṭhitiyo c'assa pariññaṃ gacchanti, agatigamanehi[9] ca[5] na agatiṃ[10] gacchanti

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[1] taṃ, S [2] °rati, S [3] 'va, B
[4] bojjh°, S [5] *om* B [6] tena, B_1 S
[7] S *adds* pi [8] *om* B_1 S [9] °nesu hi, S
[10] bhavati, S

Evam akusalā pi dhammā ekalakkhaṇattā pahānaṃ abbhatthaṃ gacchanti.

Yattha vā pana rūpindriyam desitam, desitā tattha[1] eva[1] rūpadhātu[2] rūpakkhandho[3] rūpañcāyatanaṃ. Yattha vā pana sukhā vedanā desitā, desitam tattha sukhindriyam somanassindriyam dukkhasamudayo ca ariyasaccaṃ. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyam domanassindriyam dukkhañ ca ariyasaccam. Yattha vā *pana* adukkhamasukhā vedanā desitā, desitam tattha upekkhindriyam[4] sabbo ca paṭiccasamuppādo.

Kena kāraṇena?

Adukkhamasukhāya hi vedanāya avijjā[5] anuseti[6], avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā chaḷāyatanaṃ[7], chaḷāyatanapaccayā[7] phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti[8].

So ca sarāga-sadosa-samoha saṃkilesapakkhena hātabbo, vītarāga-vītadosa vītamoha ariyadhammehi hātabbo.

Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmaññato ca cutupapātato[9] ca, tesam dhammānam ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno[10] —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho hāro?

Neruttam adhippāyo ti ayam.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbā[11].

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[1] tattha, B1. [2] °dhātum, S. [3] *om* S. [4] upekkh°, B. [5] abhijjhā, S. [6] °tī ti, S. [7] sa°, B1, S. [8] ti, B1. [9] cutupātato, B1. [10] °kaccāyano, B. [11] °tabbo, B. B1.

a) Tattha katamaṃ neruttaṃ?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso ñāṇaṃ. *

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ[1] vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atītādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo itthādhivacanakusalo purisādhivacanakusalo napuṃsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evaṃ sabbāni[2] kātabbāni janapadaniruttāni[3] sabbā ca janapadaniruttiyo[4], ayaṃ nirutti padasaṃhitā.

b) Tattha katamo adhippāyo?

Dhammo have rakkhati dhammacāriṃ[5]
chattaṃ mahantaṃ yatha[6] vassakāle
esānisaṃso[7] dhamme suciṇṇe
na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacārī[8] bhavissantī ti ayaṃ ettha Bhagavato adhippāyo.

Coro yathā sandhimukhe gahīto
sakammunā haññate bajjhate ca
evaṃ ayaṃ pecca[9] pajā parattha
sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Sañcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedanīyānaṃ aniṭṭhaṃ asātaṃ vipākaṃ paccanubhavissatī ti ayaṃ ettha Bhagavato adhippāyo.

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati[10]
attano sukham esāno pecca[11] na labhate sukhan ti (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakaṃ[12] kammaṃ[12] na karissantī ti ayaṃ ettha Bhagavato adhippāyo.

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1 B *adds* ca. 2 S *adds* pi. 3 °niruttāni, B B_1. 4 °neruttiyo, B_1 S. 5 °rī, S. 6 yathā, B_1 S. 7 etāni°, S. 8 °cārino, B. 9 pacca, B_1 S. 10 vihaññati, B_1. 11 pacca B B_1, *all MSS add* so. 12 pāpa°, S.

Middhī[1] yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho
punappunaṃ gabbham upeti mando ti (Dhp. v. 325,
Thag. v. 17)

Idha Bhagavato ko adhippāyo?

Ye paramatthena atthikāmā[3] bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattāpararattaṃ jāgariyānuyogam anuyuttā vipassakā[4] kusalesu dhammesu sagāravā ca sabrahmacārīsu[5] theresu navesu majjhimesū ti, ayaṃ ettha Bhagavato adhippāyo.

Appamādo amatapadaṃ[6] pamādo maccuno padaṃ
appamattā na mīyanti ye pamattā yathā matā ti
(Dhp. v. 21)

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanaṃ pariyesitukāmā bhavissanti, te appamattā viharissantī ti ayaṃ ettha Bhagavato adhippāyo.

Ayaṃ adhippāyo.

e) Tattha katamaṃ nidānaṃ?

Yathā so Dhaniyo gopālako Bhagavantaṃ āha (S. N. I, 2):

Nandati puttehi[7] puttimā
gopiko gohi tath' eva nandati
upadhī hi narassa nandanā
na hi so nandati yo nirupadhī ti (v. 16 = v. 33),

Bhagavā āha:

Socati puttehi[7] puttimā
gopiko gohi tath' eva socati
upadhī hi narassa socanā
na hi socati yo nirupadhī ti (v. 17 = v. 34).

Imamhi vatthumhi iminā nidānena evaṃ ñāyati: idha Bhagavā bāhiraṃ pariggahaṃ upadhiṃ[8] āha ti.

Yathā ca Māro pāpimā Gijjhakūṭa pabbata puthusilaṃ pātesi, Bhagavā āha:

[1] middhi, B. B₁. [2] °vuddho, B.
[3] atthi°, B., atthe°, B₁. [4] °ma, S. [5] brahma°, B. B₁.
[6] °taṃ p°, *all MSS.* [7] °hi ti, S. [8] °dhi, B. S.

Sace pi kevalaṃ sabbaṃ Gijjhakūṭaṃ calessasi[1]
n'eva[2] *sammāvimuttānaṃ*[3] *buddhānaṃ atthi iñjitaṃ* (S I, p 109)

Nabhaṃ phaleyya pathaviṃ caleyya
sabbe 'va[4] *pāṇā uda santaseyyuṃ*
sallam pi ce urasi kampayeyyuṃ
upadhīsu tāṇaṃ na karonti buddhā ti (S I, p 107)

Iminā vatthunā iminā nidānena evaṃ ñāyati idha Bhagavā kāyaṃ upadhiṃ[5] āhā ti

Yathā cāha —

Na taṃ daḷhaṃ[6] *bandhanam āhu dhīrā*
yad[7] *āyasaṃ*[8] *dāruja pabbajañ ca*
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā[9] *ti* (S I, p 77)

Iminā vatthunā iminā nidānena evaṃ ñāyati idha Bhagavā bāhiresu vatthūsu taṇhaṃ āhā ti

Yathā cāha —

Etaṃ daḷhaṃ bandhanam āhu dhīrā
ohārinaṃ sithilaṃ duppamuñcaṃ
etam pi chetvāna paribbajanti
anapekhino[10] *kāmasukhaṃ pahāyā ti* (S I, p 77)

Iminā vatthunā iminā nidānena evaṃ ñāyati idha Bhagavā bāhiravatthukāya taṇhāya pahānaṃ āhā ti

Yathā[11] cāha[11] —

Āturaṃ asuciṃ pūtiṃ duggandhaṃ dehanissitaṃ
paggharantaṃ divārattiṃ[12] *bālānaṃ abhinanditan ti* (Cf Thag v 394, Dhp A p 316, Thig vv 19 82)

Iminā vatthunā iminā nidānena evaṃ ñāyati idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti

Yathā cāha —

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[1] °lessati, B₁, calissati, S, caleyyāsi, B [2] na ca, S
[3] samāvi°, B, samādhi°, S [4] ca, S
[5] °dhi, B S [6] B *puts* daḷhaṃ *before* na taṃ
[7] yaṃ, S [8] ay°, S
[9] apekkhā, S [10] °pekkhino, S.
[11] *om* B₁ S [12] °ratti, B₁ S

Ucchinda[1] *sineham attano*
kumudam sāradikam va pāṇinā
santimaggam eva brūhaya
nibbānam Sugatena desitan ti (Dhp v 285)

Iminā vatthunā iminā nidānena evam ñāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āha ti

Idam nidānam

d) Tattha katamo pubbāparasandhi?

Yathāha[2] —

Kāmandhā jālasacchannā taṇhāchadanachāditā
pamattabandhanābaddhā[3] *macchā va kumināmukhe*
jarāmaraṇam[4] *anventi*[4] *vaccho khīrapako*[5] *va mātaran ti*
(Ud p 76, cf Thag v 297)

Ayam kāmataṇhā vuttā

Sā katamena pubbāparena yujjati?

Yathāha[6] —

Ratto attham na jānāti ratto dhammam na passati
andhatamam[7] *tadā hoti yam rāgo sahate naran ti* (Cf p 12)

Iti andhatāya ca sacchannatāya[8] ca sā yeva taṇhā abhilapitā.

Yañ cāha —

Kāmandhā jālasacchannā[9] taṇhāchadanachāditā ti yañ cāha —

Ratto attham na jānāti ratto dhammam na passati ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhilapitā

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā

Yañcāha kāmā ti ime kilesakāmā, yañ cāha: jālasacchannā[9] ti tesaṃ yeva kāmānam payogena pariyuṭṭhānam dasseti

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanam vuttā[10]

Ye edisikā, te jarāmaraṇam anventi

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[1] ucchinna, B_1 [2] yathā cāha, B_1. [3] °nābandhā, *all MSS.*
[4] *°m* S [5] khīrupako, B S [6] yathā caha, B_1. S.
[7] andham ta° S [8] pacch°, B_1 S.
[9] °pacch°, B_1 S [10] vuttaṃ, B

Ayam Bhagavatā yathāmukkhuttagāthābalena[1] dassitā jarāmaranam anventī ti

Yassa papañcā ṭhitī[2] ca n'atthi
sandānam[3] palighañ ca vītivatto
tan nittanham munim carantam
na vijānāti sadevako pi loko ti (Ud p 77)

Papañcā nāma tanhā diṭṭhimānī tadabhisamkhatā ca samkhārā Ṭhiti[4] nāma anusayā Sandānam[3] nāma tanhāya[5] pariyuṭṭhānam Yāni chattimsa tanhāya jālimyā vicaritāni Paligho nāma moho. Ye ca papañcā[6]-samkhārā yā ca ṭhiti[4] yam[7] sandānañ[8] ca yam[7] palighañ ca, yo etam sabbam samatikkanto ayam vuccati nittanho iti

Tattha pariyuṭṭhānasamkhārā diṭṭhadhammavedaniyā vā upapajjavedaniyā vā aparāpariyavedaniyā[9] vā[10]

Evam tanhā tividham phalam deti diṭṭhe[11] vā dhamme upapajje vā apare vā pariyāye Evam Bhagavā āha —

Yam lobhapakatam kammam karoti kāyena vā vācāya vā manasā vā, tassa vipākam anubhoti diṭṭhe[11] vā dhamme upapajje vā apare vā pariyāye ti

Idam Bhagavato pubbāparena yujjati

Tattha pariyuṭṭhānam diṭṭhadhammavedaniyam vā kammam upapajjavedaniyam vā kammam aparāpariyavedaniyam[12] vā[13] kammam

Evam kammam tidhā vipaccati diṭṭhe[11] vā dhamme upapajje[14] vā apare[15] vā[15] pariyāye[15]

Yathāha —

Yañ ce bālo idha pāṇātipātī hoti | pe[16] | micchādiṭṭhī hoti, tassa diṭṭhe[17] vā[17] dhamme vipākam paṭisamvedeti upapajje[18] vā apare vā pariyāye ti

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[1] °phalena, B₁ S [2] papañcaṭh°, S , °dhiti, B₁.
[3] sandh°, B B₁ S , sant°, Com
[4] dhi°, B₁ [5] tanhā, B , S *adds* ca [6] °ca, S
[7] *om* B₁ S [8] sandh°, S [9] °pariyāyave°, B₁
[10] *om* B₁ [11] diṭṭhe 'va, S
[12] aparāpariyāya, B B₁, aparāpariyāya vā ve°, S , *but* cf Mil p 108 aparāpariyakammam
[13] *om* S [14] °jjam, B₁ S [15] aparāpariyāye, S
[16] pa, B , la, B₁ [17] diṭṭhe 'va, B₁
[18] °jjam, B₁, °jja, S

Idam Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ paṭisaṃkhānabalena pahātabbaṃ, saṃkhārā dassanabalena, chattiṃsa taṇhāvicaritāni[1] bhāvanābalena pahātabbānī ti.

Evaṃ taṇhā pi tidhā pahīyyati. Yā nittaṇhatā ayaṃ sa upādisesā nibbānadhātu, bhedā kāyassa ayaṃ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yañ cāha Bhagavā[2]: —

Papañceti atītānāgatapaccuppannaṃ cakkhuviññeyyaṃ rūpaṃ ārabbhā ti[2] yañ cāha Bhagavā —

Atīte Rādha rūpe anapekho[3] hoti[4], anāgataṃ rūpaṃ mā[5] abhinandi[5], paccuppannassa[6] rūpassa[6] nibbidāya virāgāya nirodhāya cāgāya[7] paṭinissaggāya paṭipajjā ti (Cf. p. 30).

Idam Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atītānāgatapaccuppannassa abhinandanā, idaṃ ekattaṃ[8]. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma[9] dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evaṃ suttena suttaṃ saṃsandayitvā pubbāparena sandhiṃ[10] yojayitvā suttaṃ niddiṭṭhaṃ bhavati[11].

2. So[12] cāyaṃ[13] pubbāparo sandhi catubbidho: atthasandhi, byañjanasandhi, desanāsandhi, niddesasandhī ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānīkammatā[14], paññattī ti.

bb) Byañjanasandhi chappadāni: akkharaṃ, padaṃ, byañjanaṃ, ākāro, nirutti, niddeso ti[2].

cc) Desanāsandhi: na ca paṭhaviṃ nissāya jhāyati jhāyī[15] jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyī jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyī jhāyati ca,

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1 sa°, B B_1; *concerning the 36 taṇhā see Childers, p. 496 a.*
2 *om.* B_1 S. 3 °pekkho, S.
4 hohi, B_1, *the present is used for the imp.*
5 mābhi°, B B_1. 6 °ppannarūpassa, B_1; B. *omits* rūpassa.
7 *om.* B. 8 ekatthaṃ B. B_1. 9 *om.* B B_1.
10 sandhi, B B_1. 11 Bhagavatā, B_1 S. 12 yo, S.
13 'yaṃ, B_1. 14 °kammaṃ taṃ, S.
15 jhāyi, B_1 S *throughout.*

na ca vāyum[1] nissāya jhāyati jhāyī jhāyati ca | pe[2] | na ca ākāsānañcāyatanaṃ nissāya na ca viññāṇañcāyatanaṃ nissāya na ca ākiñcaññāyatanam nissāya na ca nevasaññānāsaññāyatanam nissāya na ca imaṃ lokaṃ nissāya na ca paraṃ lokaṃ nissāya jhāyati jhāyī jhāyati ca, yam idam ubhayam antarena diṭṭham sutaṃ mutaṃ viññāṭam pattam pariyesitam vitakkitam vicāritaṃ[3] manasānuvicintitam[4], tam pi na[5] nissāya jhāyati jhāyī jhāyati ca Ayam sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitena cittena na ñāyati jhāyanto (Cf A V, p 324sq)

Yathā Māro pāpimā Godhikassa kulaputtassa viññāṇam samanvesanto na jānāti na passati (S I, p 120sqq)

So hi papañcātīto, taṇhāpahānena diṭṭhinissayo pi 'ssa n'atthi

Yathā ca Godhikassa, evaṃ Vakkalissa[6] (S III, p 119sqq)

Sadevakena lokena samārakena sabrahmakena sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitacittā na ñāyanti jhāyamānā

Ayaṃ desanāsandhi

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā[7] Anissitacittā kusalapakkhena niddisitabbā Nissitacittā saṃkilesena[8] niddisitabbā Anissitacittā vodānena niddisitabbā Nissitacittā saṃsārapavattiyā niddisitabbā Anissitacittā saṃsāranivattiyā niddisitabbā Nissitacittā taṇhāya ca avijjāya ca niddisitabbā Anissitacittā samathena ca vipassanāya ca niddisitabbā Nissitacittā ahirikena ca anottappena ca niddisitabbā Anissitacittā hiriyā ca ottappena ca niddisitabbā Nissitacittā asatiyā ca asampajaññena ca niddisitabbā Anissitacittā satiyā ca sampajaññena ca niddisitabbā Nissitacittā ayoniyā[9] ca ayo-

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1 vāyam, S   2 pa, B   3 vicaritaṃ, B_1
4 °nucintitam, B   5 B *puts* na *after* nissāya
6 Vakkalikassa, S
7 *in* B_1 *nearly always written with* ss   8 kilesena, B
9 °niso, S

nisomanasikārena ca niddisitabbā Anissitacittā yoniya[1] ca yonisomanasikārena ca niddisitabbā Nissitacittā kosajjena ca dovacassena ca niddisitabbā Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā Nissitacittā assaddhiyena ca pamādena ca niddisitabbā Anissitacittā saddhāya ca appamādena ca niddisitabbā Nissitacittā asaddhammasavanena ca asaṃvarena[2] ca niddisitabbā Anissitacittā saddhammasavanena ca saṃvarena ca niddisitabbā Nissitacittā[3] abhijjhāya ca byāpādena ca niddisitabbā Anissitacittā anabhijjhāya[4] ca[4] abyāpādena[4] ca niddisitabbā Nissitacittā nīvaranehi ca saṃyojaniyehi ca niddisitabbā Anissitacittā rāgavirāgāya ca cetovimuttiyā[5] avijjāvirāgāya[6] ca[6] paññāvimuttiyā[6] niddisitabbā Nissitacittā ucchedadiṭṭhiyā ca sassatadiṭṭhiyā ca niddisitabbā Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbānadhātuyā niddisitabbā

Ayaṃ niddesasandhi

Tenāha āyasmā Mahākaccāno —

Neruttam adhippāyo ti

Niyutto catubyūho-hāro

§ 7 Āvatta hāra

1 Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ

Ārabhatha nikkhamatha yuñjatha buddhasāsane
dhunātha Maccuno senaṃ nalāgāraṃ va kuñjaro ti (S I, p 157, Thag v 256)

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṃ Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ Dhunātha Maccuno senaṃ nalāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṃ Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ Dhunātha Maccuno senaṃ nalāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ

[1] °niso, S [2] °varanena, B B[1]. [3] S *omits this phrase.*
[4] B[1], S *transpose these words.* [5] S *adds* ca.
[6] avijjāya virāgāpaññā°, S.

Imāni padaṭṭhānāni desanā

2 Ayuñjantānaṃ[1] vā sattānaṃ[2] yoge yuñjantānaṃ vā ārambho ☆

Tattha ye na yuñjanti, te pamādamūlakā[3] na yuñjanti

So pamādo duvidho taṇhāmūlako avijjāmūlako ca

Tattha avijjāmūlako yena aññāṇena nivuto ñeyyaṭṭhānam na ppajānāti, pañcakkhandhā uppādavayadhammā ti ayam avijjāmūlako Yo taṇhāmūlako so tividho anuppannānaṃ bhogānam uppādāya pariyesanto pamādam āpajjati, uppannānam bhogānam ārakkhanimittam paribhoganimittañ ca pamādam āpajjati Ayam loke catubbidho pamādo ekavidho avijjāya, tividho taṇhāya

Tattha avijjāya nāmakāyo padaṭṭhānam, taṇhāya rūpa kāyo padaṭṭhānam Tam kissa hetu? Rūpīsu bhavesu ajjhosānam, arūpīsu sammoho

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arūpino khandhā

Ime pañcakkhandhā katamena upādānena sa-upādānā?

Taṇhāya ca avijjāya ca

Tattha taṇhā dve upādānāni kāmupādānañ ca sīlabbatupādānañ ca, avijjā dve upādānāni diṭṭhupādānañ ca attavādupādānañ ca

Imehi catūhi upādānehi ye sa upādānā[4] khandhā[4] idam dukkham, cattāri upādānāni ayaṃ samudayo

Pañcakkhandhā dukkham[5]

Tesam Bhagavā pariññāya ca[6] pahānāya ca dhammaṃ deseti, dukkhassa pariññāya[7] samudayassa pahānāya

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānam ārakkhanañ ca karoti paribhoganimittañ ca

Tassa sampaṭivedhena rakkhanā paṭisaṃharaṇā, ayaṃ samatho

So katham bhavati?

Yadā jānāti kāmānaṃ assādañ ca assādato ādīnavañ ca

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[1] āy°, B B_1 [2] om S
[3] °mūlikā, B [4] °dāna°, S
[5] dukkhā, S [6] om B [7] °yaṃ, S

ādīnavato nissaraṇañ ca nissaraṇato okāraṇañ[1] ca saṃkilesañ ca vodānañ ca nekkhamme[2] ca ānisaṃsaṃ.

* Tattha *yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.*

Ime dve dhammā bhāvanāpāripūriṃ gacchanti samatho ca vipassanā ca. Imesu dvīsu[3] dhammesu bhāviyamānesu dve dhammā pahīyyanti taṇhā ca avijjā ca. Imesu dvīsu[4] dhammesu pahīnesu cattāri upādānāni nirujjhanti. upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā *nirujjhanti.*

Evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca[5] dve saccāni dukkhaṃ[6] samudayo ca, samatho ca vipassanā ca maggo, bhavanirodho nibbānaṃ[7].

Imāni cattāri saccāni.

Tenāha Bhagavā[5] — Ārabbhatha nikkhamathā ti.

* *Yathā pi mūle anupaddave daḷhe*
chinno pi rukkho puna-d-eva rūhati
evam pi taṇhānusaye anūhate[8]
nibbattati dukkham idaṃ punappunaṃ (Dhp. v. 338).

Ayaṃ *taṇhānusayo.*

Katamissā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpaccayā hi[9] bhavataṇhā.

Ime dve kilesā taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye saupādānā khandhā *idaṃ dukkhaṃ, cattāri upādānāni ayaṃ*[10] samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

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[1] vo°, B. [2] nikkhamme, S.; nikkhame, B. B1. [3] dvesu, S. [4] dvesu, S.; om. B. [5] om. B1. [6] dukkhā, S. [7] °nañ ca, S. [8] anu°, B. S.; 'nuhate, B1. [9] ti, S. [10] om. B1. S.

Yena taṇhānusayam samūhanati, ayam samatho, yena taṇhānusayassa paccayaṃ avijjam vārayati[1], ayam vipassanā.

Ime dve dhammā bhāvanāpāripūrim gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalam rāgavirāgā cetovimutti, vipassanāya phalam avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkham samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā[2] — Yathā pi mūle ti.

Sabbapāpassa akaraṇam kusalass' ūpasampadā[3]
sacittapariyodapanam etam buddhāna sāsanan[4] *ti*[5] (Dhp v 183)

Sabbapāpam nāma tīṇi duccaritāni kāyaduccaritaṃ, vacīduccaritam, manoduccaritaṃ. Te dasa akusalakammapathā pāṇātipāto, adinnādānam, kāmesu micchācāro, musāvādo, pisuṇā[6] vācā[6], pharusā[7] vācā[7], samphappalāpo, abhijjhā, byāpādo, micchādiṭṭhi.

Tāni dve kammāni cetanā cetasikañ ca.

Tattha yo ca pāṇātipāto yā ca pisuṇā[6] vācā[6] yā ca pharusā[7] vācā[7], idaṃ dosasamuṭṭhānam[8], yañ ca adinnādānam yo ca kāmesu micchācāro yo ca musāvādo, idam lobhasamuṭṭhānam[8], yo samphappalāpo, idaṃ mohasamuṭṭhānam[8].

Imāni satta kāraṇāni cetanākammam.

Yā abhijjhā, ayam lobho akusalamūlam. Yo byāpādo, ayam doso akusalamūlaṃ. Yā micchādiṭṭhi, ayaṃ micchāmaggo.

Imāni tīṇi kāraṇāni cetasikakammaṃ[9].

Tenāha cetanākammam cetasikakamman[9] ti.

Akusalamūlam payogaṃ gacchantam catubbidham agatim gacchati chandā, dosā, bhayā, mohā.

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[1] samūhanati, S [2] *om* B_1 S [3] °lassassa upa°, B_1 S
[4] °nusāsa°, S [5] *om* B_1 [6] °navācā B
[7] °savācā, B [8] °samudaṭṭh°, S [9] °sikam k°, B_1 S

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ

Tattha lobho asubhāya pahīyyati, doso mettāya, moho paññāya Tathā lobho upekkhāya pahīyyati, doso mettāya ca karuṇāya ca, moho muditāya pahānaṃ abbhatthaṃ gacchati

Tenāha Bhagavā — Sabbapāpassa akaraṇan ti

Sabbapāpaṃ nāma aṭṭha micchattāni micchādiṭṭhi, micchāsaṃkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi Idaṃ vuccati sabbapāpaṃ

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriyā akaraṇaṃ anajjhācāro[1], idaṃ vuccati sabbapāpassa akaraṇaṃ

Aṭṭhasu micchattesu pahīnesu aṭṭha sammattāni sampajjanti

Aṭṭhannaṃ sammattānaṃ yā kiriyā karaṇaṃ sampādanaṃ, ayaṃ vuccati kusalassa upasampadā.

Sacittapariyodapanan ti atītassa maggassa bhāvanākiriyaṃ[2], tassa[2] sati[2] Citte pariyodapite pañcakkhandhā pariyodapitā bhavanti Evaṃ hi Bhagavā āha —

Cetovisuddhatthaṃ bhikkhave Tathāgate brahmacariyaṃ vussatī ti

Duvidhā[3] pariyodapanā nīvaraṇapahānañ ca anusayasamugghāto ca, dve ca[4] pariyodapanabhūmiyo dassanabhūmi ca bhāvanābhūmi ca

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho

Imāni cattāri saccāni.

Tenāha Bhagavā — Sabbapāpassa akaraṇan ti.

Dhammo have rakkhati dhammacāriṃ[5]
chattaṃ mahantaṃ yatha[6] *vassakāle*

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[1] anācāro, S.
[2] °kiriyāssa sati, B , °kiriyaṃ dassati, S
[3] B B₁ *add* hi [4] *om.* B. [5] °ri, S. [6] yathā, B₁. S.

esānisamso dhamme sucinne
na duggatim gacchati dhammacārī ti (Cf. p 6)

Dhammo nāma duvidho indriyasamvaro maggo ca Duggati nāma duvidhā deva manusse[1] vā[2] upanidhāya apāyā duggati, nibbānam vā upanidhāya sabbī upapattiyo duggati[3]

Tattha yā samvarasīlo akhandakārītā, ayam dhammo sucinno apāyehi rakkhati

Evam Bhagavā āha —

Dvedhā bhikkhave sīlavato gatiyo devā ca manussā ca

Evañ ca Nālandāyam nigame Asibandhakaputto gāmani Bhagavantam etad avoca —

Brāhmanā bhante pacchābhūmakā kāmandaluhā[4] sevāla mālikā[5] udakorohakā aggiparicārakā Te matam kālam katam uyyāpenti nāma saññāpenti nāma saggam nāma okkamenti[6] Bhagavā pana bhante pahoti tathā kātum, yathā sabbo loko kāyassa bhedā parammaranā sugatim saggam lokam upapajjeyyā[7] ti

Tena hi gāmani tam yev' ettha patipucchissāmi, yathā te khameyya tathā nam[2] byākareyyāsi Tam kim maññasi gāmani? Idh' assa puriso pānātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco[8] pharusavāco[9] samphappalāpī abhijjhālu byāpannacitto micchāditthiko Tam enam mahājanakāyo samgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya ayam puriso kāyassa bhedā parammaranā sugatim saggam lokam upapajjatū[10] ti Tam kim maññasi gāmani? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā kāyassa bhedā parammaranā sugatim saggam lokam upapajjeyyā[10] ti?

No h'etam bhante

Seyyathā pi gāmani puriso mahatim puthusilam gambhīre udakarahade[11] pakkhipeyya Tam enam mahājanakāyo

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[1] deve vā manusse, S [2] *om* B₁
[3] °tī ti, B₁ [4] kā°, B₁ S [5] °lakā, S
[6] °manti, S [7] upajj°, S [8] °nāvāco, S
[9] *om* S [10] uppajj°, S [11] udakadahe, B.

saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya ummujja[1] bho[1] purisa[2] uppilava[2] bho[4] purisa thalaṃ uppilava bho purisa ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so mahato purisa mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā ummujjeyya vā uppilaveyya[3] vā thalaṃ vā uppilaveyyā[3] ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe[4] | micchādiṭṭhiko. Kiñcāpi naṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya ayaṃ puriso kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjatū[5] ti. Atha kho so puriso kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya[5]. Taṃ kiṃ maññasi gāmaṇi? Idh'assa[6] puriso pāṇātipātā paṭivirato | pe[7] | sammādiṭṭhiko. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya ayaṃ puriso kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjatū[5] ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya[5] ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ[8] ogāhitvā bhindeyya, tatrāyassa[9] sakkharā vā[10] kaṭhalā vā, sā adho gāmī assa. Yañ ca khvassa tatra[11] sappi vā telaṃ vā, taṃ[12] uddhaṃ gāmi assa. Tam enaṃ mahājanakāyo saṃgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya osīda[13] bho[13] sappi tela saṃsīda[14] bho[14] sappi tela[15] avaṃgaccha[12] bho[12] sappi[12] telā[12] ti[12]. Taṃ[15] kiṃ maññasi gāmaṇi? Api nu

[1] °jjato, S [2] uplava bho, B; S has uppilavato [3] upla°, B [4] pa, B [5] uppajj°, S [6] icc' assa, S [7] B gives it in full extent [8] udakadahaṃ, B [9] tatra yassa, B B_1. [10] om B_1 S. [11] tattha, B [12] om S [13] °dato, B_1; °datā, S. [14] °dato, S [15] telā ti, S.

tam sappi telam mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā osīdeyya vā samsīdeyya vā avam[1] *vā*[2] *gaccheyyā ti?*

No h'etam bhante.

Evam eva kho gāmani yo so[3] *puriso pāṇātipātā paṭivirato* | *pe*[4] | *sammādiṭṭhiko. Kiñcāpi nam*[5] *mahājanakāyo samgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya ayam*[6] *puriso kāyassa bhedā parammaraṇā apāyam duggatim vinipātam nirayam upapajjatū ti. Atha kho so puriso kāyassa bhedā parammaraṇā sugatim saggam lokam upapajjeyya* (S. IV, p. 312 sqq.)

Iti dhammo sucinno rakkhati.

Tattha yā maggassa tikkhatā adhimattatā, ayaṃ dhammo sucinno sabbāhi upapattihi rakkhati. Evam Bhagavā āha —

Tasmā rakkhitacittassa sammāsamkappagocaro[7]
sammādiṭṭhipurekkhāro ñatvāna udayabbayam
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti.
(Ud. p. 38)

Tattha duggatīnam hetu tanhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-upādānā[8] khandhā[8] idam dukkham, cattāri upādānāni samudayo[9].

Pañcakkhandhā dukkham.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammam deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha tanhāya pañcindriyāni rūpīni[10] padaṭṭhānaṃ, avijjāya manindriyam padaṭṭhānam.

Pañcindriyāni rūpīni[10] rakkhanto samādhiṃ bhāvayati tanhañ ca nigganhāti. Manindriyam rakkhanto vipassanam bhāvayati avijjañ ca nigganhāti.

Tanhāniggahena dve upādānāni pahiyyanti kāmupādānañ ca sīlabbatupādānañ ca. Avijjāniggahena dve upādānāni pahiyyanti diṭṭhupādānañ ca attavādupādānañ ca.

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1 ava, S. 2 *om.* S. 3 'ssa, B.
4 pa, B. 5 tam, S. 6 B_1 S *add* so.
7 °rā, S. 8 °nakkhandhā, S. 9 ayaṃ sam°, B.
10 rūpini, B B_1, rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāripūriṃ gacchanti samatho ca vipassanā ca

Idaṃ vuccati brahmacariyan ti

Tattha brahmacariyassa phalaṃ cattāri sāmaññaphalāni sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaṃ[1] aggaphalaṃ[2]

Imāni cattāri brahmacariyassa phalānī ti[3]

Iti purimakāni ca dve saccāni dukkhaṃ[4] samudayo[4] ca[5], samatho ca vipassanā ca brahmacariyañ ca maggo, brahmacariyassa[6] phalāni[6] ca[7] tadārammaṇā ca asaṃkhatā dhātu nirodho

Imāni cattāri saccāni

Tenāha — Dhammo have rakkhati ti

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkhaṃ, yato rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo, yaṃ[7] rakkhati, ayaṃ nirodho

Imāni cattāri saccāni

Tenāha āyasmā Mahākaccāno —

Ekamhi padaṭṭhāne ti

Niyutto āvatto hāro

§ 8 Vibhatti hāra

1 Tattha katamo vibhatti-hāro?

Dhammañ ca padaṭṭhānaṃ | bhūmiñ cā ti

Dve suttāni vāsanābhāgiyañ ca nibbedhabhāgiyañ ca

Dve paṭipadā puññabhāgiyā ca phalabhāgiyā[7] ca[7] Dve sīlāni saṃvarasīlañ ca pahānasīlañ ca

Tattha Bhagavā vāsanābhāgiyaṃ suttaṃ puññabhāgiyāya paṭipadāya desayati

* So saṃvarasīle ṭhito tena brahmacariyena brahmacārī bhavati

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1 arahattaphalaṃ, B
2 phalaṃ, S, B1 *puts* agga° *before* arahattaṃ
3 *om* B 4 dukkhasam°, S 5 *om* B1 S
6 °cariyapha°, S 7 *om.* S

Tattha Bhagavā nibbedhabhāgiyam suttam phalabhāgiyāya paṭipadāya desayati.

So pahānasīle ṭhito tena brahmacariyena brahmacārī bhavati.

2 Tattha katamaṃ vāsanābhāgiyam suttam?

Vāsanābhāgiyaṃ nāma suttam dānakathā, sīlakathā, saggakathā, kāmānam ādīnavo, nekkhamme[1] ānisamso ti.

3 Tattha katamam nibbedhabhāgiyam suttam?

Nibbedhabhāgiyaṃ nāma suttam yā catusaccapakāsanā.

Vāsanābhāgiye sutte n'atthi pajānanā, n'atthi maggo n'atthi phalaṃ. Nibbedhabhāgiye sutte atthi pajānanā atthi maggo atthi phalam.

Imāni cattāri suttāni.

Imesaṃ catunnam suttānam desanāya phalena sīlena brahmacariyena sabbato vicayena hārena vicinitvā yuttihārena yojayitabbā[2], yāvatikā ñānassa[3] bhūmi (Cf. p. 25).

a) Tattha katame dhammā sādhāranā?

Dve dhammā sādhāranā: nāmasādhāranā vatthusādhāranā ca, yam vā pana kiñci aññam pi evam jātiyam. Micchattaniyatānam sattānam aniyatānañ ca sattānam dassanapahātabbā kilesā sādhāranā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādhāranā. Puthujjanassa anāgāmissa ca uddhambhāgiyā[4] saṃyojanā sādhāranā. Yam kiñci ariyasāvako lokiyaṃ[5] samāpattiṃ samāpajjati, sabbā sā vītarāgehi[6] sādhāranā. Sādhāranā[7] hi[7] dhammā evam aññamaññam paramparam sakaṃsakaṃ visayaṃ nātivattanti. Yo p'[8] imehi dhammehi samannāgato, na so tam dhammam upātivattati.

Ime dhammā sādhāranā.

b) Tattha katame dhammā asādhāranā?

Yāva desanaṃ[9] upādāya gavesitabbā sekhāsekhā bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca[10] kāmarāgabyāpādā

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1 nikkhamme, S., nikkhame, B. 2 yojet°, S.
3 yānassa, S. 4 °yānam, S. 5 °kaṃ, B.
6 avīta°, B_1, avigata°, B. 7 °nehi, S. 8 pi, B.
9 °nā, S. 10 S *puts* ca *before* sotā°

sādhāraṇā, dhammatā asādhāraṇā.[1] Aṭṭhamakassa anāgāmissa ca uddhambhāgiyā saṃyojanā sādhāraṇā, dhammatā asādhāraṇā.[1] Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.[1] Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasīlaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evaṃ visesānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitabbaṃ.

Dassanabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalānaṃ pattiyā padaṭṭhānaṃ. Dukkhā paṭipadā dandhābhiññā samathassa padaṭṭhānaṃ. Sukhā paṭipadā khippābhiññā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puññakiriyavatthu[3] parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Sīlamayaṃ puññakiriyavatthu cintāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. *Dānamayaṃ puññakiriyavatthu parato ca* ghosassa sutamayiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Sīlamayaṃ puññakiriyavatthu cintāmayiyā ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puññakiriyavatthu bhāvanāmayiyā ca paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Patirūpadesavāso vivekassa ca samādhissa ca[4] sādhāraṇaṃ padaṭṭhānaṃ. Sappurisūpanissayo[5] tiṇṇañ ca aveccappasādānaṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpaṇidhānaṃ[6] hiriyā ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalavīmaṃsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvākkhātatā[7] kusalamūlaropanāya ca phalasamāpattiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasuṭṭhutāya sādhāraṇaṃ padaṭṭhānaṃ. Satthusampadā appasannānañ ca pasādāya pasannānañ ca bhiyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

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[1] °natā, S. [2] S *puts* ca *before* sotā°
[3] °kiriya°, B. *throughout*. [4] *om.* B₁.
[5] °urisassa nissayo, B₁. [6] attha°, B₁.
[7] °svākhā°, B₁, °svākhyā°, B., dhammāsvākkhāta, S.

maṅkūnañ ca puggalānam niggahāya pesalānañ ca puggalānam phāsuvihārāya sādhāranam padaṭṭhānaṃ

Tenāha āyasmā Mahākaccāno —

Dhammañ ca padaṭṭhānan ti

Niyutto vibhatti-hāro

§ 9 Parivattana-hāra

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti

Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati, ye c'assa micchādiṭṭhippaccayā uppajjeyyuṃ aneke pāpakā akusalā dhammā, te[1] c'assa[1] nijjiṇṇā honti, sammādiṭṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūrim gacchanti Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjiṇṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyuṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūrim gacchanti | pe[2] | Evam sammāvācassa sammākammantassa sammā ājīvassa | pe[3] | sammāvimuttiñāṇadassanassa purisapuggalassa micchāvimuttiñāṇadassanam nijjiṇṇam bhavati, ye c'assa micchāvimuttiñāṇadassanappaccayā uppajjeyyuṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāvimuttiñāṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūrim gacchanti

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānam pahīnam hoti, brahmacārissa abrahmacariyaṃ pahīnam hoti, saccavādissa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṇhavācassa pharusavācā pahīnā hoti, kālavādissa samphappalāpo pahīno hoti, anabhijjhālussa[4] abhijjhā

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[1] me ca tassa, S [2] la, B1, *om* B
[3] la, B1, B *in full* [4] °jjhāmanassa, B

pahīnā hoti, abyāpannacittassa byāpādo pahīno hoti, sammādiṭṭhissa micchādiṭṭhi pahīnā hoti.

Ye ca kho keci niyyānikaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesaṃ sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiñ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā[1], tesaṃ[2] bhavantānaṃ pujjā ca pāsaṃsā ca | pe[3] |

Evaṃ sammāsaṅkappaṃ sammāvācaṃ sammākammantaṃ sammā-ājīvaṃ sammāvāyāmaṃ sammāsatiṃ sammāsamādhiṃ sammāvimuttiṃ[4] sammāvimuttiñāṇadassanañ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāṇadassanā, tesaṃ[5] bhavantānaṃ pujjā ca pāsaṃsā ca.

Ye ca kho keci evam āhaṃsu bhuñjitabbā kāmā paribhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulīkātabbā kāmā ti, kāmehi veramaṇī tesaṃ adhammo. Ye vā pana keci evam āhaṃsu attakilamathānuyogo dhammo ti, niyyāniko tesaṃ dhammo adhammo. Ye ca kho keci evam āhaṃsu dukkho dhammo ti, sukho tesaṃ dhammo[6] adhammo.

Yathā vā pana bhikkhuno sabbasaṅkhāresu asubhānupassino viharato subhasaññā pahīyanti, dukkhānupassino viharato sukhasaññā pahīyanti, aniccānupassino viharato niccasaññā pahīyanti, anattānupassino viharato attasaññā pahīyanti, yaṃ yaṃ[7] vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa[8] aniṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno —

Kusalākusale dhamme[9] ti.

Niyutto parivattano[10]-hāro.

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1 °diṭṭhi, B₁. 2 te, B₁ S.
3 pa, B₁, om B.
4 om B₁. 5 te, S. 6 om B₁ S.
7 om S. 8 svassa, B, svāyaṃ, B₁.
9 °lākusaladhamme, B B₁. 10 °na, S.

§ 10 Vevacana-hāra

Tattha katamo vevacano[1]-hāro?

Vevacanāni bahūnī ti.

Yathā ekam[2] Bhagavā dhammam[3] aññamaññehi vevacanehi niddisati[4].

Yathāha Bhagavā —

Āsā[5] pihā ca abhinandanā ca
anekadhātūsu[6] sarā patiṭṭhitā
aññāṇamūlappabhavā pajappitā
sabbā mayā[7] byantikatā samūlakā[8] ti (Cf p 24)

Āsā nāma vuccati yā bhavissassa atthassa āsīsanā[9], 'avassam āgamissatī' ti āsāssa[10] uppajjati[11]. Pihā nāma yā[12] vattamānassa[13] atthassa patthanā, 'seyyataraṃ vā disvā ediso bhaveyyan' ti pihāssa[14] uppajjati. Atthanippatti paṭipālanā abhinandanā nāma. Piyam vā ñātiṃ abhinandati piyam vā dhammam abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu photthabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭthabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni[15] domanassāni yāni ca cha nekkhammasitāni[15] somanassāni, imāni catuvīsa padāni tanhāpakkho tanhāya etam vevacanam. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākārena dhammanandi dhammapemaṃ dhammajjhosānan[16] ti tanhāya etam vevacanam. Cittam mano

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1 °nā, S 2 *om* B_1 S
3 ekadhammam, B_1 S 4 niddissati, B_1 S
5 B *adds* ca 6 °tusu, S 7 B B_1 *add* bhavā
8 °likā, B_1 S, °katā, B 9 āsisanā, B B_1
10 āsā sā, S, āsāsa, B_1 11 upap°, B_1 12 sā, S
13 °mānakassa, B S 14 pihā sā, S, pihāsa, B_1
15 nikkhama°, B 16 dhamma-ajjh°, B_1

viññāṇan ti cittassa etaṃ vevacanaṃ. Manindriyaṃ manodhātu manāyatanaṃ vijānanā ti manass' etaṃ vevacanaṃ. Paññindriyaṃ paññābalaṃ adhipaññā sikkhā[1] paññākkhandho dhammavicayasambojjhaṅgo ñāṇaṃ[2] sammādiṭṭhi tīraṇā vipassanā dhamme ñāṇaṃ atthe ñāṇaṃ anvaye ñāṇaṃ khaye ñāṇaṃ anuppāde ñāṇaṃ anaññātaññassāmītindriyaṃ[3] aññindriyaṃ aññātāvindriyaṃ cakkhu[4] vijjā buddhi bhūri medhā āloko, yaṃ vā pana[5] kiñci aññam pi evaṃ-jātiyaṃ paññāya etaṃ vevacanaṃ.

Pañcindriyāni[6] lokuttarāni sabbā paññā, api ca adhipateyyaṭṭhena[7] saddhā, ārambhaṭṭhena viriyaṃ, apilāpanaṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanaṭṭhena paññā.

Yathā ca[8] buddhānussatiyaṃ[9] vuttaṃ: —

Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā.

Balanippattigato[10] vesārajjappatto adhigatapaṭisambhido catuyogavippahīno agatigamanavītivatto uddhaṭasallo nirūḷhavaṇo madditakaṇṭako[11] nibbāhitapariyuṭṭhāno[12] bandhanātīto ganthaviniveṭhano ajjhāsayavītivatto[13] bhinnandhakāro cakkhumā lokadhammasamatikkanto anurodhavirodhavippayutto iṭṭhāniṭṭhesu dhammesu asaṃkhepagato bandhanātivatto[14] ṭhapitasaṅgāmo abhikkantataro okkādharo[15] ālokakaro pajjotakaro tamonudo raṇañjaho aparimāṇavaṇṇo appameyyavaṇṇo asaṃkheyyavaṇṇo ābhaṃkaro pabhaṃkaro dhammobhāsapajjotakaro[16] ca buddho[17] bhagavanto ti[18] buddhānussatiyā etaṃ vevacanaṃ.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

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[1] B *adds* paññā. [2] ñāṇa, S.
[3] anaññāta°, S. [4] cakkhuṃ, B.
[5] B *adds* yaṃ. [6] paññi°, S.
[7] ādhi°, B. [8] *om.* S.
[9] °yā, S. [10] phalanibbatti°, S.
[11] °kaṇṭhako, S. [12] nibbāvita°, B_1, nibbāpita°, S.
[13] °sayatīvatto, B_1. [14] °nātivitivatto, B.
[15] °dhāro, B_1. [16] B *adds* ti. [17] buddhā, B B_1.
[18] B B_1 *add* ca.

Svākkhāto[1] *Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*[2] *paccattaṃ veditabbo viññūhi*[3], *yad idaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo suññato atidullabho taṇhakkhayo virāgo nirodho nibbānaṃ*

Asaṃkhataṃ anantaṃ anāsavañ ca[4]
saccañ ca pāraṃ nipuṇaṃ sududdasaṃ
ajajjaraṃ[5] dhuvaṃ apalokitañ ca[6]
anidassanaṃ[7] nippapañca santaṃ
Amataṃ paṇītaṃ[8] sivañ ca khemaṃ
taṇhakkhayo acchariyañ ca abbhutaṃ
anītikaṃ 'nītikadhammaṃ[9] eva[10]
nibbānaṃ etaṃ sugatena desitaṃ
Ajātaṃ abhūtaṃ anupaddavañ[11] ca[11]
akataṃ[12] asokañ ca atho visokaṃ
anupasaggaṃ 'nupasaggadhammaṃ[13]
nibbānaṃ etaṃ sugatena desitaṃ
Gambhīrañ c'eva duppassaṃ uttarañ ca anuttaraṃ
asamaṃ appaṭisamaṃ jeṭṭhaṃ seṭṭhan ti vuccati
Leṇañ ca tāṇaṃ araṇaṃ anaṅgaṇaṃ[14]
akācaṃ etaṃ vimalan ti vuccati
dīpo sukhaṃ appamāṇaṃ patiṭṭhā
akiñcanaṃ appapañcan ti vuttan ti
dhammānussatiyā etaṃ vevacanaṃ

Yathā ca saṃghānussatiyaṃ[15] vuttaṃ —
Supaṭipanno ujupaṭipanno ñāyapaṭipanno sāmīcipaṭipanno, yad idaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa[16]

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1 svākhā°, B_1, svakkhyāto, B 2 °neyyiko, B B_1
3 B_1 *adds* ti 4 *om* B_1 S
5 ajajjaran taṃ, B, ajjaran taṃ, B_1
6 °lokiyaṃ, B, °lokinaṃ, B_1, ca *not in MSS*
7 adassa°, B, B B_1 *add* vā 8 *all MSS add* ca
9 anītitadh°, B_1, anītika°, S 10 B *adds* vā
11 athānuppadavaṃ, B 12 °tañ ca, S
13 anupa°, B_1 S 14 °gaṇaṃ, B B_1
15 °yā, B_1 S 16 *om* B_1

Sīlasampanno samādhisampanno paññāsampanno vimuttisampanno vimuttiñāṇadassanasampanno sattānaṃ sīho sattānaṃ mando sattānaṃ uddhāro sattānaṃ esikā[1] sattānaṃ surabhi[2] pasūnaṃ pujjo[3] devānañ ca manussānañ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca sīlānussatiyaṃ[4] vuttaṃ —

Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhujissāni viññūpasatthāni[5] aparāmaṭṭhāni[6] samādhisaṃvattanikāni.

Alaṃkāro ca sīlaṃ uttamaṅgo pasobhanatāya, nidhānañ ca sīlaṃ sabbadobhaggasamatikkamanaṭṭhena[7], sippañ ca sīlaṃ akkhaṇavedhitāya[8], velā ca sīlaṃ anatikkamanaṭṭhena, dhaññañ ca sīlaṃ daliddopacchedanaṭṭhena[9], ādāso ca sīlaṃ dhammavolokanatāya[10], pāsādo ca sīlaṃ volokanaṭṭhena, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānan ti sīlānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ[11] vuttaṃ —

Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno[12] —

Vevacanāni bahūnī ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekaṃ Bhagavā dhammaṃ paññattīhi[13] vividhāhi[13] desetī[14] ti.

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[1] °ko, *all MSS exc* Com. [2] *om* B_1. [3] pūjo, S.
[4] °yā, S. [5] °pasattāni, B., °passaṭṭhāni, B_1.
[6] aparā°, B_1 S. [7] sampadobhagga°, S.
[8] akkhaṇī°, S. [9] dal°, S. [10] dhammaṃ volo°, S.
[11] °yā, B_1 S. [12] °kaccāyano, S.
[13] paññattivi°, S. [14] °hī, S.

Yā pakatikathāya desanā, ayam[1] nikkhepapaññatti Kā ca pakatikathāya desanā?

Cattāri saccāni

Yathā Bhagavā āha —

Idam dukkhan ti

Ayam paññatti pañcannam khandhānam channam dhātūnam aṭṭhārasannaṃ dhātūnam dvādasannam āyatanānam dasannam indriyānam nikkhepapaññatti

Kabalīkāre[2] ce bhikkhave āhāre atthi rāgo atthi nandi atthi tanhā, patitthitam tattha viññānam virūlham Yattha patitthitam viññānam virūlham, atthi tattha nāmarūpassa avakkanti Yattha atthi nāmarūpassa avakkanti, atthi tattha samkhārānam vuddhi Yattha atthi samkhārānam vuddhi, atthi tattha āyati punabbhavābhinibbatti Yattha atthi āyati punabbhavābhinibbatti, atthi tattha āyati jātijarāmaranam Yattha atthi āyati jātijarāmaranam, sasokan tam bhikkhave sadaram[3] sa-upāyāsan ti vadāmi Phasse ce | pe[4] | manosañcetanāya ce viññāne ce bhikkhave āhāre atthi rāgo atthi nandi atthi tanhā, patitthitam tattha viññānam virūlham Yattha patitthitam viññānam virūlham, atthi tattha nāmarūpassa avakkanti Yattha atthi nāmarūpassa avakkanti, atthi tattha samkhārānam vuddhi Yattha atthi samkhārānam vuddhi, atthi tattha āyati punabbhavābhinibbatti Yattha atthi āyati punabbhavābhinibbatti, atthi tattha āyati jātijarāmaranam Yattha atthi āyati jātijarāmaranam, sasokan tam bhikkhave sadaram[5] sa-upāyāsan ti vadāmi (S II, p 101 sq)

Ayaṃ pabhavapaññatti dukkhassa ca samudayassa ca

Kabalīkāre[2] ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi tanhā, appatitthitam tattha viññānam avirūlham Yattha appatitthitam viññānam avirūlham, n'atthi tattha nāmarūpassa avakkanti Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha samkhārānam vuddhi Yattha n'atthi samkhārānam vuddhi, n'atthi tattha āyati punabbhavābhinibbatti Yattha n'atthi āyati punabbhavābhinibbatti, n'atthi

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[1] *om* B1 S [2] °lī°, B1, °lim°, S
[3] sādaram, S [4] pa, B [5] saradam, S

tattha āyati jātijarāmaraṇam Yattha n'atthi āyati jātijarāmaraṇaṃ, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi Phasse[1] | pe | manosañcetanāya ce[3] viññāṇe ce bhikkhave[3] āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatiṭṭhitam tattha viññāṇam avirūḷham Yattha appatiṭṭhitam viññāṇam avirūḷham, n'atthi tattha nāmarūpassa avakkanti Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānam vuddhi Yattha n'atthi saṃkhārānaṃ vuddhi n'atthi tattha āyati punabbhavābhinibbatti Yattha n'atthi āyati punabbhavābhinibbatti, n'atthi tattha āyati jātijarāmaraṇam Yattha n'atthi āyati jātijarāmaraṇaṃ, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi (S II, p 102 sq)

Ayaṃ pariññāpaññatti[4] dukkhassa, pahānapaññatti[5] samudayassa, bhāvanāpaññatti maggassa, sacchikiriyapaññatti nirodhassa

Samādhim bhikkhave bhāvetha Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtam pajānāti Kiñ[6] ca[6] yathābhūtam pajānāti? Cakkhum[7] aniccan ti yathābhūtam pajānāti Rūpā aniccā ti yathābhūtam pajānāti Cakkhuviññāṇam aniccan ti yathābhūtam pajānāti Cakkhusamphasso anicco ti yathābhūtam pajānāti Yam p'[8] idam[8] cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi aniccan ti yathābhūtam pajānāti Sotam | pe[9] | ghānam jivhā kāyo mano anicco ti yathābhūtam pajānāti Dhammā aniccā ti yathābhūtaṃ pajānāti Manoviññāṇam aniccan ti yathābhūtam pajānāti Manosamphasso anicco ti yathābhūtam pajānāti Yam p'[10] idam[10] manosamphassapaccayā uppajjati[11] vedayitam sukham vā dukkham vā adukkhamasukham[1] vā[1], tam pi aniccan ti yathābhūtam pajānāti (Cf S IV, p 80)

Ayam bhāvanāpaññatti maggassa

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriyāpaññatti nirodhassa

[1] *om* S [2] pa, B, la, B_1. [3] *om.* B_1.
[4] paññā°, S [5] pahānam p°, S
[6] kiñci, B_1 S. [7] cakkhu, B_1 S [8] idam, B S
[9] pa, B B_1 [10] idam, B [11] upapajjati, S

Rūpaṃ Rādhe vikiratha vidhamatha[1] *viddhaṃsetha vikīḷanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Vedanaṃ* | *pe*[2] | *saññaṃ saṃkhāre viññāṇaṃ vikiratha vidhamatha*[1] *viddhaṃsetha vikīḷanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ* (Cf. S. III, p. 190).

Ayaṃ nirodhapaññatti nirodhassa, nibbidāpaññatti assādassa, pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassa.

So[3] idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedhapaññatti saccānaṃ.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti sotāpattiphalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā ti yathābhūtaṃ pajānāti, ime āsavā asesaṃ nirujjhantī ti yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye ñāṇassa, okāsapaññatti anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, ārambhapaññatti viriyindriyassa, āhaṭanāpaññatti[4] āsāṭikānaṃ[5], nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti[6] pāpakānaṃ akusalānaṃ dhammānaṃ.

Idaṃ dukkhan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ[7] *udapādi*[7] *paññā udapādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo ti me bhikkhave* | *pe*[8] | *Ayaṃ dukkhanirodho ti me bhikkhave. Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

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[1] vigamatha, S. [2] pa, B. B1. [3] *om.* S. [4] āsāṭanipa°, B1, asīṭanāpa°, B. [5] asā°, B. B1. [6] °nikkāta°, B1. [7] *om.* B1. [8] la, B., *om.* B1.

pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ[1] *udapādi*[1] *paññā udapādi vijjā udapādi āloko udapādi* (Cf. S V, p. 421 sq.)

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti sutamayiyā paññāya, sacchikiriyāpaññatti anaññātaññassāmītindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho pan' idaṃ dukkhaṃ pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ[2] *udapādi*[2] *paññā udapādi vijjā udapādi āloko udapādi. So kho panāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe*[3] *| So kho panāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe*[3] *| Sā kho panāyaṃ dukkhanirodhagāminīpaṭipadā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S V, p. 424 sq.)

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa.[4]

Taṃ kho pan' idaṃ dukkhaṃ pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

So kho[1] *panāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe*[3] *| So kho panāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe*[5] *| Sā kho panāyaṃ dukkhanirodhagāminīpaṭipadā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S V, p. 421 sq.)

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

Tulaṃ atulañ ca sambhavaṃ
bhavasaṃkhāraṃ avassajī[6] *muni*
ajjhattarato samāhito
abhida[7] *kavacam iv' attasambhavan ti* (S V, p. 263,
A IV, p. 312, Ud. p. 64)

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[1] *om.* B1 [2] *om.* S [3] pa, B B1 [4] paññi°, S
[5] pa, B; la, B1. [6] °ji, *all MSS.* [7] abhinda, S.

Tulan ti saṃkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhiññāpaññatti sabbadhammānam, nikkhepapaññatti dhammapaṭisambhidāya. Bhavasamkhāram avassaji munī ti pariccāgapaññatti samudayassa, pariññāpaññatti dukkhassa. Ajjhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiyā, ṭhitipaññatti[1] cittekaggatāya. Abhida[2] kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upādānapaññatti[3] sabbaññutāya, padālanāpaññatti avijjaṇḍakosānam.

Tenāha Bhagavā — Tulam atulañ ca sambhavan ti.

Yo dukkham adakkhi[4] *yato nidānam*
kāmesu so jantu katham nameyya
kāmā hi loke sango ti ñatvā
tesam satimā vinayāya sikkhe ti (Cf. S. I, p. 117sq.)

Yo dukkhan ti vevacanapaññatti ca[5] dukkhassa pariññāpaññatti ca. Yato nidānan ti pabhavapaññatti ca[6] samudayassa pahānapaññatti ca. Adakkhī ti vevacanapaññatti ca ñāṇacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyyā ti vevacanapaññatti ca kāmataṇhāya abhinivesapaññatti[7] ca. Kāmā hi loke sango ti ñatvā ti[6] paccatthikato dassanapaññatti kāmānam, kāmā hi angārakāsupamā mamsapesupamā pāvakakappā papāta uragopamā ca. Tesam satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya[8] satiyā, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogī[9] 'kāmā sango' ti pajānāti[10], so kāmānam anuppādāya[11] kusale dhamme upādayati[12], so anuppannānaṃ kusalānam dhammānam uppādāya[13] vāyamati.

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1 dhiti°, B_1 S. 2 °dam, S. 3 sa upā°, S.
4 addakkhi, B_1 S. 5 om. B_1. 6 om. S.
7 abhinivesana°, S. 8 °tā, B_1 S. 9 °gi, B_1 S.
10 jā°, B_1. 11 anupā°, B_1 S. 12 uppā°, S., uppādayati, B.
13 upā°, B_1.

Ayaṃ vāyāmapaññatti appattassa pattiyā, nikkhepapaññatti oramattikāya[1] asantuṭṭhiyā.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā[2] vāyamatī ti ayaṃ appamādapaññatti bhāvanāya, nikkhepapaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ dhammānaṃ, ṭhitipaññatti adhicittasikkhāya.

Tenāha Bhagavā: — Yo dukkham addakkhi yato nidānan ti.

☆ *Mohasambandhano loko bhabbarūpo[3] va dissati*
upadhibandhano bālo tamasā parivārito
assirī[4] viya khāyati passato n'atthi kiñcanan ti (Ud. p. 79, cf. Dhp. A. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallāsānaṃ. Bhabbarūpo[5] va dissatī ti viparītapaññatti lokassa. Upadhibandhano bālo ti pabhavapaññatti pāpakānaṃ icchāvacarānaṃ, kiccapaññatti pariyuṭṭhānānaṃ, balavapaññatti[6] kilesānaṃ, virūhanāpaññatti[7] saṃkhārānaṃ. Tamasā parivārito ti desanāpaññatti avijjandhakārassa vevacanapaññatti ca. Assirī[4] viya khāyatī ti dassanapaññatti[8] dibbacakkhussa, nikkhepapaññatti paññācakkhussa. Passato n'atthi kiñcanan ti paṭivedhapaññatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho kiñcanaṃ.

Tenāha Bhagavā: — Mohasambandhano loko ti.

Atthi bhikkhave ajātam abhūtam akatam asamkhatam[9]. No ce tam bhikkhave abhavissa ajātam abhūtam akatam asamkhatam, na idha jātassa bhūtassa katassa samkhatassa nissaranam paññāyetha. Yasmā ca kho bhikkhave atthi ajātam abhūtam akatam asamkhatam, tasmā jātassa bhūtassa katassa samkhatassa nissaranam paññāyatī ti (Ud. p. 80 sq.)

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[1] °ttikā ca, B₁. [2] dhi°, B₁ S. [3] sabba°, B B₁. [4] asiri, S; asiri, B₁. [5] sabba°, *all MSS exc.* Com. [6] balap°, S. [7] virūpānā°, S. [8] dassanā°, B₁. [9] °tan ti, B₁.

No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa[1] nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhataṃ ti vevacanapaññatti nibbānassa jotanāpaññatti[2] ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyatī ti ayaṃ vevacanapaññatti nibbānassa, niyyānikapaññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā — No ce taṃ abhavissā ti.

Tenāha āyasmā Mahākaccāno —

Ekaṃ Bhagavā dhammaṃ paññattīhi vividhāhi desetī ti.

Niyutto paññatti-hāro.

§ 12 Otaraṇa-hāra

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

Uddhaṃ adho sabbadhi vippamutto
ayaṃ ahasmī[3] *ti*[4] *anānupassī*
evaṃ vimutto udatāri[5] *oghaṃ*
atiṇṇapubbaṃ apunabbhavāyā ti (Ud p 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmadhātu. Sabbadhi vippamutto ti te-dhātuke ayaṃ asekhāvimutti.

Tāni yeva asekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanāniro-

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[1] *om* S [2] jotasa°, S
[3] °smiṃ, B1, ahaṃ asmiṃ, S [4] *om* B1
[5] °tari, B1

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇasokaparidevadukkhadomanassupāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayam paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tīhi khandhehi saṃgahitāni sīlakkhandhena samādhikkhandhena paññākkhandhena.[1]

Ayam khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsavā no ca[2] bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayam dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yam āyatanam anāsavaṃ no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Ayam ahasmī[3] ti anānupassī ti ayam sakkāyadiṭṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayam indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho.[4]

Evaṃ sabbo paṭiccasamuppādo.

Ayam paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññākkhandho.

Ayam khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanam anāsavaṃ no ca bhavaṅgaṃ.

Ayam āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya[5] ca[5] vimuttiyā[5] vimutto udatāri[6] ogham atiṇṇapubbaṃ apunabbhavāya[7].

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[1] paññā°, B. [2] ce, S. [3] aham asmin, S.
[4] B₁ *has* pa *instead of* saṃkhāra°. [5] *om.* B₁.
[6] °tari, B₁. [7] puna°, S.

Tenāha Bhagavā — Uddham adho ti

Nissitassa calitam anissitassa calitam n'atthi, calite asati passaddhi, passaddhiyā sati nati[1] *na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huram*[2] *na ubhayamantarena, es' ev' anto dukkhassā ti* (Ud p 81)

Nissitassa calitan ti nissayo nāma duvidho taṇhānissayo[3] diṭṭhinissayo ca

Tattha yā[4] rattassa cetanā ayaṃ taṇhānissayo, yā[4] sammūḷhassa[5] cetanā ayam diṭṭhinissayo Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ Evam sabbo paṭiccasamuppādo [6]

Ayam paṭiccasamuppādehi[7] otaraṇā

Tattha yā rattassa vedanā ayam[8] sukhā[9] vedanā[9], yā sammūḷhassa[10] vedanā ayam adukkhamasukhā vedanā Imā vedanā vedanākkhandho[11]

Ayaṃ khandhehi otaraṇā

Tattha sukhā vedanā dve indriyāni sukhindriyam somanassindriyañ ca Adukkhamasukhā vedanā upekkhindriyam

Ayam indriyehi otaraṇā

Tāni yeva indriyāni saṃkhārapariyāpannāni Ye saṃkhārā sāsavā bhavangā, te saṃkhārā dhammadhātusaṃgahitā

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā Yaṃ āyatanam sāsavam bhavangam

Ayam āyatanehi otaraṇā

Anissitassa calitam n'atthī ti samathavasena vā taṇhāya anissito vipassanāvasena[12] vā diṭṭhiyā anissito

Yā vipassanā ayaṃ vijjā Vijjuppādā avijjānirodho Avijjānirodhā saṃkhāranirodho Saṃkhāranirodhā viññāṇanirodho Evam sabbo paṭiccasamuppādo[13]

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1 na ha, B, S *has* yanatin ti *instead of* sati nati na
2 °rañ ca, B_1 3 B *adds* ca 4 *om* B
5 mūḷhassa, *all MSS exc* Com 6 la, B_1 7 °do, S
8 *after* sukhā, B_1 9 sukha°, S
10 sammu°, B B_1 11 vedana°, S
12 °nāya va°, S 13 *om* B_1

Ayaṃ paṭiccasamuppādehi otaraṇā

Sā yeva vipassanā paññākkhandho[1]

Ayam khandhehi otaraṇā

Sā yeva vipassanā dve indriyāni viriyindriyañ ca paññindriyañ ca

Ayam indriyehi otaraṇā

Sā yeva vipassanā saṃkhārapariyāpannā[2] Ye saṃkhārā anāsavā no ca bhavangā, te saṃkhārā dhammadhātusaṃgahitā

Ayam dhātūhi otaraṇā

Sā dhammadhātu dhammāyatanapariyāpannā Yaṃ āyatanam anāsavaṃ no ca bhavangam

Ayam āyatanehi otaraṇā

Passaddhiyā satī ti duvidhā passaddhi kāyikā ca cetasikā ca

Yam kāyikaṃ sukham ayam kāyikā[3] passaddhi Yam cetasikaṃ sukhaṃ ayam cetasikā[4] passaddhi Passaddhakāyo sukham vedayati Sukhino cittaṃ samadhiyati Samāhito yathābhūtam pajānāti Yathābhūtaṃ pajananto nibbindati Nibbindanto virajjati Virāgā vimuccati Vimuttasmiṃ vimutt'amhī ti ñāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyam katam karaṇīyam nāparaṃ itthattāyā ti pajānāti

So na nam iti rūpesu na saddesu na gandhesu na rasesu na phoṭṭhabbesu na dhammesu khayā rāgassa khayā dosassa khayā mohassa. Yena rūpena Tathāgatam tiṭṭhantaṃ caraṃ[5] paññāpayamāno paññāpeyya, tassa rūpassa khayā virāgā nirodhā cāgā paṭinissaggā rūpasaṃkhaye vimutto Tathāgato atthī ti pi na upeti, n'atthī ti pi na upeti, atthi[6] n'atthī ti pi na[7] upeti, nev' atthi no[8] n'atthī ti pi na upeti Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ[9] gacchati khayā rāgassa[10] khayā dosassa khayā mohassa Yāya vedanāya | pe[11] | yāya saññāya yehi saṃkhārehi [12] yena viññāṇena

[1] paññā°, B [2] °pariyāpannā, B_1.
[3] kāyikaṃ, S, kāya, B B_1 [4] °ka pa°, S
[5] caranam, S [6] S *adds* ti pi [7] *om* S
[8] na, B [9] saṃkhyaṃ, S [10] virāgassa, B_1
[11] pa, B_1, *om* B_1 [12] la, B_1.

Tathāgatam tiṭṭhantaṃ[1] caraṃ paññāpayamāno paññāpeyya, tassa viññānassa khayā virāgā nirodhā cāgā paṭinissaggā viññānasamkhaye vimutto Tathāgato 'atthī ti pi na upeti, n'atthī ti pi na upeti, atthi n'atthī ti pi na upeti, nev'atthi no[2] n'atthī ti pi na upeti. Atha kho gambhīro appameyyo asamkheyyo nibbuto ti yeva saṃkhaṃ[3] gacchati.

Āgatī ti idhāgati. Gatī ti peccabhavo. Āgati gati[4] pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasu[5] bāhiresu āyatanesu. Na ubhayamantarenā[6] ti phassasamuditesu[7] dhammesu attānam na passati. Es' ev'anto dukkhassā ti paṭiccasamuppādo. So duvidho lokiyo[8] ca lokuttaro ca.

Tattha lokiko[8] avijjāpaccayā saṃkhārā[9] yāva jarāmaranā, lokuttaro sīlavato avippaṭisāro jāyati[10] yāva nāparam itthattāyā ti pajānāti.

Tenāha Bhagavā — Nissitassa calitam anissitassa calitam n'atthi | pe[11] | es'ev'anto dukkhassā ti.

Ye keci sokā paridevitā vā
dukkhañ ca lokasmiṃ[12] anekarūpam
piyam paṭicca ppabhavanti[13] ete[14]
piye asante na bhavanti ete.
Tasmā hi te sukhino vītasokā
yesam piyam[15] n'atthi kuhiñci loke
tasmā asokam virajam patthayāno
piyam na kayirātha[16] kuhiñci loke ti (Ud p 92)

Ye keci sokā paridevitā vā
dukkhañ ca lokasmiṃ[12] anekarūpam
piyaṃ paṭicca ppabhavanti[13] ete ti
ayam dukkhāvedanā.

Piye asante na bhavanti ete ti
ayam sukhāvedanā.

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[1] cintam taṃ, S [2] na, B_1 S [3] samkhyam, S
[4] B_1 *adds* ti [5] cha, B S [6] °resu nā, S
[7] °samuṭṭhitesu, B_1 [8] °ko, B_1 S [9] B_1 *adds* la
[10] B_1 *adds* pa [11] pa, B, la, B_1 [12] °smim, B_1 S
[13] bha°, B_1 S [14] ese, S [15] piyā, B_1
[16] kayiy°, B B_1 *throughout*

Vedanā vedanākkhandho

Ayam khandhehi otaranā

Vedanāpaccayā[1] taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam[2] Evam sabbam

Ayaṃ paṭiccasamuppādehi otaraṇā

Tattha sukhā vedanā dve indriyāni sukhindriyaṃ somanassindriyañ ca Dukkhā vedanā dve indriyāni dukkhindriyam domanassindriyañ ca

Ayam indriyehi otaranā

Tāni yeva indriyāni saṃkhārapariyāpannāni Ye saṃkhārā sāsavā bhavangā, te saṃkhārā dhammadhātusaṃgahitā

Ayam dhātūhi otaranā

Sā dhammadhātu[3] dhammāyatanapariyāpannā Yaṃ āyatanam sāsavam bhavangam

Ayaṃ āyatanehi otaranā

Tasmā hi te sukhino vītasokā
yesaṃ piyam n'atthi kuhiñci loke
tasmā asokam virajaṃ patthayāno
piyam na kayirātha kuhiñci loke ti

idam taṇhāpahānaṃ

Taṇhānirodhā[4] upādānanirodho[5], upādānanirodhā bhavanirodho[6] Evam sabbam

Ayam paṭiccasamuppādehi otaranā

Taṃ yeva taṇhāpahānam samatho So samatho dve indriyāni satindriyaṃ samādhindriyan ca

Ayam indriyehi otaranā

So yeva samatho samādhikkhandho

Ayam khandhehi otaranā

So yeva samatho saṃkhārapariyāpanno Ye saṃkhārā anāsavā no ca bhavangā, te saṃkhārā dhammadhātusaṃgahitā

Ayam dhātūhi otaranā

Sā dhammadhātu dhammāyatanapariyāpannā Yaṃ āyatanaṃ anāsavaṃ no ca bhavangam

Ayaṃ āyatanehi otaranā

Tenāha Bhagavā — Ye keci sokā ti.

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[1] S *adds* pana [2] B_1 *adds* pa [3] dhatu, S
[4] °dho, S [5] *om* S [6] B_1 *adds* bhavanirodhā | la |

Kāmam kāmayamānassa tassa ce tam samijjhati,
addhā pītimano hoti laddhā macco[1] *yad-icchati*[2] (Jāt IV,
Tassa ce kāmayānassa[3] *chandajātassa jantuno* p 172)
te kāmā parihāyanti sallaviddho va ruppati
Yo kāme parivajjeti sappasseva[4] *padā siro*
so 'mam visattikam loke sato samativattatī[5] *ti* (S N vv 766—68)

Tattha yā pītimanatā[6] ayam anunayo Yadāha sallaviddho va ruppatī ti idam paṭigham Anunayaṃ paṭighañ ca pana taṇhāpakkho Taṇhāya ca pana dasa rūpīni[7] āyatanāni padaṭṭhānam

Ayam āyatanehi otaraṇā

Tāni yeva dasa rūpīni[8] āyatanāni[9] rūpakāyo nāma sampayutto Tadubhayam nāmarūpam[10] Nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā[11] Evam sabbam

Ayam paṭiccasamuppādehi otaraṇā

Tad eva nāmarūpam pañcakkhandho[1]

Ayam khandhehi otaraṇā

Tad eva nāmarūpaṃ aṭṭhārasa dhātuyo

Ayaṃ dhātūhi otaraṇā

Tattha yo rūpakāyo imāni pañca rūpīni[13] indriyāni, yo nāmakāyo imāni pañca arūpīni[14] indriyāni Imāni[9] dasa[9] indriyāni[9]

Ayaṃ indriyehi otaraṇā

Tattha yadāha

Yo kāme parivajjeti sappasseva[4] padā siro
so 'mam visattikam loke sato samativattatī ti

ayaṃ sa-upādisesā[15] nibbānadhātu

Ayam dhātūhi otaraṇā

Sā yeva sa-upādisesā nibbānadhātu vijjā Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho[10] Evam sabbaṃ

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[1] maccho, S [2] yaccacchati, S
[3] kāmayamānassa, S [4] sabb°, *all MSS* [5] °ti (*without* ti), B[1]
[6] °mantā, S [7] rūpini, *all MSS*
[8] rūpini, B S, rūpāni, B[1] [9] *om* B
[10] °rūpo, S [11] B[1] *adds* pa [12] °dhā, B[1]
[13] rūpini, B S, rūpindri°, B[1] [14] arūpini, B S, arūpindri°, B[1] [15] vupādisesam, S [16] pe, S

Ayaṃ paṭiccasamuppādehi otaraṇā

Sā yeva vijjā paññākkhandho

Ayam khandhehi otaraṇā

Sā yeva vijjā dve indriyāni viriyindriyam paññindriyañ ca

Ayam indriyehi otaraṇā

Sā yeva vijjā samkhārapariyāpannā Ye saṃkhārā anāsavā no ca bhavangā, te saṃkhārā dhammadhātusaṃgahitā

Ayam dhātūhi otaraṇā

Sā dhammadhātu dhammāyatanapariyāpannā Yam āyatanam anāsavaṃ no ca bhavangam

Ayam āyatanehi otaraṇā

Tenāha Bhagavā — Kāmam kāmayamanassā ti

Ettāvatā paṭicca indriyakhandhadhātu āyatanāni samosaranotaranāni[1] bhavanti Evaṃ paṭicca indriyakhandhadhātu āyatanāni otāretabbāni

Tenāha āyasmā Mahākaccāno —

Yo ca paṭiccuppādo ti

Niyutto otarano-hāro

§ 13 Sodhana hāra

Tattha-katamo sodhano -hāro?

Vissajjitamhi[3] pañhe ti gāthā

Yathā āyasmā Ajito Pārāyano Bhagavantaṃ pañhaṃ pucchati —

Ken' assu nivuto loko
ken' assu na ppakāsati[4]
kissābhilepanam brūsi
kim[5] *su tassa mahabbhayan ti*? —
Avijjāya nivuto loko (Ajitā ti Bhagavā)
vivicchā pamādā na ppakāsati[4]
jappābhilepanam brūmi
dukkham assa mahabbhayan ti (S N. V, 2, 1 2 = v 1032 1033)

Ken' assu nivuto loko ti pañho Avijjāya nivuto loko ti
* Bhagavā padaṃ sodheti no ca ārambhaṃ[6] Ken' assu na

[1] °taraṇā, B₁ S [2] °na, B₁ [3] visa°, B B₁ S
[4] pa°, B₁ [5] ki, B₁ [6] ārabbh°, B *throughout*, B₁ *mostly*

ppakāsatī ti pañhe Vivicchā pamādā na ppakāsatī ti Bhagavā padam sodheti no ca ārambham Kissābhilepanam brūsī ti pañhe Jappābhilepanam brūmī ti Bhagavā padam sodheti no ca ārambham Kim[1] su[1] tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā[2] padam[2] sodheti[2], suddho ārambho

Tenāha Bhagavā — Avijjāya nivuto loko ti

Savanti[3] sabbadhī[4] sotā (icc āyasmā Ajito)
sotānam kim[5] nivāranam
sotānam samvaram brūhi
kena sotā pithiyyare[6] ti? —
Yāni sotāni lokasmim[7] (Ajitā ti Bhagavā)
sati tesam nivāranam
sotānam samvaram brūmi
paññāy' ete pithiyyare[6] ti (vv 3 4 = vv 1034 1035)

Savanti sabbadhi sotā, sotānam kim[5] nivāranan ti pañhe Yāni sotāni lokasmim, sati tesam nivāranan ti Bhagavā padam sodheti no ca ārambham Sotānam samvaram brūhi, kena[8] sotā pithiyyare[6] ti pañhe Sotānam samvaram brūmi, paññāy' ete pithiyyare[6] ti suddho ārambho[9].

Tenāha Bhagavā — yāni sotāni lokasmin[10] ti

Paññā c'eva satī[11] ca (icc āyasmā Ajito)
nāmarūpañ ca mārisa
etam me puttho pabrūhi
katth' etam uparujjhatī ti? (v 5 = v 1036)

pañhe

Yam etam pucchasi pañham
Ajita tam vadāmi te
yattha nāmañ ca rūpañ ca
asesam[12] uparujjhati
viññānassa nirodhena
etth' etam uparujjhatī ti (v 6 = v 1037)

suddho ārambho[9]

Tenāha Bhagavā — Yam etam pucchasi pañhan ti

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[1] kim suttassa, S, kissu, B B_1 [2] *om* B [3] vasanti, B_1
[4] °dhi, B B_1 [5] kin, B, ki, B_1 [6] pidh°, B B_1
[7] °smi, B B_1. [8] yena, S [9] ārambho, *also* B_1
[10] °smi, B_1 [11] °ti, *all MSS* [1] *om* S

Yattha evaṃ suddho ārambho[1], so pañho vissajjito[2] bhavati, yattha pana ārambho[1] asuddho, na tāva so pañho vissajjito[3] bhavati.

Tenāha āyasmā Mahākaccāno[4]: —

Vissajjitamhi[2] pañhe ti.

Niyutto sodhano hāro.

§ 14. Adhiṭṭhāna hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te[5] dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇam dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p'iccham na labhati tam pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā, rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññāṇam dukkham.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā[6] nandirāgasahagatā tatra tatrābhinandinī, seyyathīdaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti[7] anālayo.

Ayam vemattatā.

Dukkhanirodhagāminipaṭipadā[8] ti ekattatā.

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[1] ārambho, B$_1$ [2] visa°, B [3] visa°, B B$_1$. [4] °kaccāyano, S [5] *om* B$_1$ [6] ponobbha°, B B$_1$. [7] vimutti, B$_1$. [8] °nī paṭi°, S

d) Tattha katamā dukkhanirodhagāminīpaṭipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathīdam sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi

Ayam vemattatā

Maggo ti ekattatā

e) Tattha katamo maggo?

Nirayagāmimaggo[1] tiracchānayonigāmimaggo pittivisayagāmimaggo[2] asurayonigāminiyo[3] maggo, saggagāminiyo maggo, manussagāmimaggo, nibbānagāmimaggo

Ayam vemattatā

Nirodho ti ekattatā

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makkhanirodho[4], palāsanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho

Ayam vemattatā

Rūpan ti ekattatā

g) Tattha katamam rūpam?

Cātumahābhūtikam[5] rūpam Catunnañ[6] ca mahābhūtānam upādāya rūpassa paññatti

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavīdhātu āpodhātu tejodhātu vāyodhātu

Dvīhi ākārehi dhātuyo pariganhāti saṃkhepena ca[7] vitthārena ca

bb) Katham vitthārena dhātuyo pariganhāti?

Vīsatiyā ākārehi paṭhavīdhātum vitthārena pariganhāti Dvādasahi ākārehi āpodhātum vitthārena pariganhāti Catūhi ākārehi tejodhātum vitthārena pariganhāti Chahi ākārehi vāyodhātum vitthārena pariganhāti

cc) Katamehi vīsatiyā ākārehi paṭhavīdhātum vitthārena pariganhāti?

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[1] °gāminī maggo, S
[2] petti°, B1 S [3] asura°, B1 *also* Com
[4] makkhā°, S [5] cātummahā°, S , catumahā°, B
[6] catunnam (*without* ca), B [7] *om* S

Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru[1] aṭṭhī aṭṭhimiñjaṃ[2] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ *matthake matthaluṅgan ti*

Imehi vīsatiyā ākārehi paṭhavīdhātuṃ vitthārena pariganhāti

dd) Katamehi dvādasahi ākārehi *āpodhātuṃ vitthārena pariganhāti?*

Atthi imasmiṃ kāye pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo siṅghānikā[3] lasikā *muttan ti*

Imehi dvādasahi ākārehi āpodhātuṃ vitthārena pariganhāti

ee) Katamehi catūhi ākārehi *tejodhātuṃ vitthārena* pariganhāti?

Yena ca santappati yena ca jiriyati[4] yena ca pariḍayhati yena *ca asitapītakhāyitasāyitaṃ sammāpariṇāmaṃ*[5] gacchati[6]

Imehi catūhi ākārehi tejodhātuṃ vitthārena pariganhāti

ff) Katamehi chahi ākārehi *vāyodhātuṃ vitthārena* pariganhāti?

Uddhaṃgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā vātā *aṅgamaṅgānusārino vātā assāso passāso*

Iti imehi chahi ākārehi vāyodhātuṃ vitthārena pariganhāti

Evaṃ imehi dvācattālīsāya[7] ākārehi *vitthārena dhātuyo* sabhāvato upalakkhayanto[8] tūlayanto pariyogāhanto parivīmaṃsanto[9] paccavekkhanto na kiñci gayhūpagaṃ passati kāyaṃ vā kāyapadesaṃ vā. Yathā *candanikaṃ* pavicinanto na kiñci gayhūpagaṃ passeyya, yathā saṃkāraṭṭhānaṃ pavicinanto na kiñci gayhūpagaṃ passeyya, yathā vaccakuṭiṃ *pavicinanto na kiñci gayhūpagaṃ* passeyya, yathā sivathikaṃ[10] pavicinanto na kiñci gayhūpagaṃ passeyya, evaṃ eva[11] imehi dvācattālīsāya[7] ākārehi evaṃ

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[1] nhāru, B B_1 [2] °jaṃ, B B_1 [3] siṅgha°, B B_1
[4] jiriyati, S, jirayati, B, jirati, B_1, jariyati, Com
[5] samā°, B_1 [6] °ti ti, S [7] °lisaya, B_1, °lisāya, S
[8] °lakkhanto, *all MSS*
[9] *before* pariyo°, B. [10] sivadhikaṃ, B_1. [11] evaṃ, S.

vitthārena dhātuyo sabhāvato upalakkhayanto[1] tūlayanto[2] pariyogāhanto parivīmaṃsanto[3] paccavekkhanto na kiñci gayhūpagaṃ passati kāyaṃ vā kāyapadesaṃ vā

Tenāha Bhagavā —

Yā c'eva kho pana ajjhattikā pathavīdhātu yā ca[4] *bāhirā pathavīdhātu, nev' esāhaṃ*[5] *n'etaṃ mama n'eso 'ham*[6] *asmi*[6] *na m'eso attā ti Evaṃ etaṃ yathābhūtaṃ sammāpaññāya*[7] *daṭṭhabbaṃ Evaṃ etaṃ yathābhūtaṃ sammāpaññāya*[8] *disvā pathavīdhātuyā nibbindati pathavīdhātuyā cittaṃ virājeti Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu* | *pe*[9] | *Yā c'eva kho pana*[10] *ajjhattikā tejodhātu yā ca bāhirā tejodhātu* | *pe*[11] | *Yā c'eva kho pana*[10] *ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'*[12] *esāham*[12] *n'etaṃ mama n'*[13] *eso*[13] *'ham asmi na m'eso attā ti Evaṃ etaṃ yathābhūtaṃ sammāpaññāya*[14] *daṭṭhabbaṃ Evaṃ etaṃ yathābhūtaṃ sammāpaññāya*[15] *disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti*

Ayaṃ vemattatā

h) Avijjā ti ekattatā

Tattha katamā avijjā?

Dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ pubbante aññāṇaṃ aparante[16] aññāṇaṃ pubbantāparante aññāṇaṃ idappaccayatāpaṭiccasamuppannesu[17] dhammesu aññāṇaṃ Yaṃ evarūpaṃ aññāṇaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asallakkhaṇā[18] anupalakkhaṇā[19] apaccupalakkhaṇā[20] asama-

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[1] °lakkhanto, B [2] tu°, *all MSS*
[3] *before* pariyo°, B [4] *om* S
[5] so taṃ, B₁ [6] mahasmiṃ, B₁
[7] samma°, B S, samāp°, B₁ [8] samma°, B S
[9] pa, B, la, B₁ [10] *om* B₁
[11] pa, B, *om* B₁ [12] nesātaṃ, B₁
[13] no so, B₁ [14] samma°, *all MSS*
[15] samma°, B₁, samp°, B S [16] parante, B₁
[17] idappa°, B₁ [18] °naṃ, S, asaṃlakhaṇā, B₁
[19] °naṃ, S, anupekkhaṇā, B₁
[20] °naṃ, S, apaccavekkhaṇā, B₁

pekkhanā[1] apaccakkhakammam dummejjham[2] bālyam[3] asampajaññam moho pamoho sammoho[4] avijjā avijjogho * avijjāyogo avijjānusayo avijjāpariyuṭṭhānam avijjālangī[5]-moho akusalamūlaṃ

Ayam vemattatā

Vijjā ti ekattatā

i) Tattha katamā vijjā?

Dukkhe ñānam dukkhasamudaye ñānaṃ dukkhanirodhe ñāṇam dukkhanirodhagāminiyā paṭipadāya ñānaṃ pubbante ñānam aparante ñānaṃ pubbantāparante ñānaṃ idappaccayatāpaṭiccasamuppannesu dhammesu ñānaṃ Yā evarūpā paññā[6] pajānanā vicayo pavicayo dhammavicayo sallakkhanā[7] upalakkhanā paccupalakkhanā panḍiccam kosallaṃ * nepuññam vebhabyā cintā upaparikkhā[8] bhūri medhā parināyikā[9] vipassanā sampajaññam patodo[10] paññindriyaṃ paññābalam paññāsattham[11] paññāpāsādo paññā āloko paññā obhāso paññāpajjoto paññāratanam amoho dhammavicayo sammādiṭṭhi dhammavicayasambojjhango maggangam maggapariyāpannam.

Ayam vemattatā

Samāpattī ti ekattatā

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññasamāpatti nevasaññānāsaññāsamāpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti[1]

Ayaṃ vemattatā

Jhāyī ti ekattatā

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi[13] nevasekhonāsekho[14] jhāyī, ājāniyo jhāyī, assakhaluṅko jhāyī, diṭṭhuttaro jhāyī, tanhuttaro jhāyī, paññuttaro jhāyī[15].

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[1] °naṃ, S, °vekkhanam, B, °vekkhana, B1

[2] dummajjham, B B1, dumajjham, S, dumejjhaṃ, Com

[3] bālaṃ, B1. [4] samoho, B1 [5] °gī, S

[6] saññā, B [7] saṃl°, B [8] upari°, B1

[9] °yakā, B1 [10] all MSS exc Com insert paññā.

[11] °sattaṃ, B1 [12] ‹ttī ti, B. [13] om B.

[14] °sekhān°, B1, °sekhon°, S. [15] °yī ti, S

Ayam vemattatā

Samādhī ti ekattatā

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero samādhi sabyāpajjho[1] samādhi abyāpajjho[1] samādhi sappītiko[2] samādhi nippītiko samādhi sāmiso samādhi nirāmiso samādhi sasamkhāro samādhi asamkhāro samādhi ekamsabhāvito samādhi ubhayamsabhāvito[3] samādhi ubhayatobhāvitabhāvano[4] samādhi savitakkasavicāro samādhi avitakkavicāramatto samādhi avitakka-avicāro samādhi hānabhāgiyo samādhi ṭhitibhāgiyo samādhi visesabhāgiyo samādhi nibbedhabhāgiyo samādhi lokiyo[5] samādhi lokuttaro samādhi micchāsamādhi[6] sammāsamādhi[7]

Ayam vemattatā

Paṭipadā ti ekattatā

n) Tattha katamā paṭipadā?

Āgāḷhā[8] paṭipadā[8] nijjhāmā[9] paṭipadā[9] majjhimā[10] paṭipadā[10] akkhamā paṭipadā khamā paṭipadā samā[11] paṭipadā damā[12] paṭipadā dukkhā paṭipadā dandhābhiññā dukkhā paṭipadā khippābhiññā sukhā paṭipadā dandhābhiññā sukhā paṭipadā khippābhiññā ti

Ayaṃ vemattatā

Kāyo ti ekattatā

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco mamsam nahāru[13] aṭṭhī aṭṭhimiñjā[14] vakkaṃ hadayam yakanam kilomakaṃ pihakam papphāsam antam antaguṇam udariyam karīsam pittaṃ semhaṃ pubbo lohitam sedo medo assu vasā khelo siṃghāṇikā lasikā muttam matthaluṅgan[15] ti

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1 °paccho, B_1 2 sappidhiko, B_1
3 °yaṃsavibhāvito, B_1 4 °bhāvino, S   5 °ko, S
6 °dhi ti, B_1 7 *om* B_1 8 °lhap°, B_1 S, āgaḷhap°, B
9 °map°, B S, micchāmap°, B_1 10 °map°, B, *om* B_1
11 sammā, B_1 S   12 dammā, S   13 nhāru, B B_1
14 °jaṃ, B B_1 15 matta°, *all MSS*

Ayam rūpakāyo

Nāmakāyo nāma vedanā saññā cetanā cittam phasso manasikāro ti

Ayaṃ nāmakāyo ti

Ayaṃ vemattatā

Evam yo dhammo yassa dhammassa samānabhāvo[1], so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhano[2], tena tena vemattatam gacchati

☆ Evam sutte vā veyyākaraṇe vā gāthāyaṃ[3] vā pucchitena vīmamsitabbaṃ[4]

Kiṃ[5] ekattatāya pucchati udāhu vemattatāya[6]? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbaṃ[7] Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam[7] Yadi sattādhiṭṭhānena pucchitam, sattādhiṭṭhānena vissajjayitabbaṃ[7] Yadi dhammādhiṭṭhānena pucchitam, dhammādhiṭṭhānena vissajjayitabbam[7] Yathā yathā vā[8] pana pucchitaṃ, tathā tathā vissajjayitabbaṃ[7]

Tenāha āyasmā Mahākaccāno —

Ekattatāya dhammā ti

Niyutto adhiṭṭhāno hāro

§ 15 Parikkhāra hāra

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yam dhammam janayantī ti

Yo dhammo yam dhammam janayati, tassa so parikkhāro

2. Kimlakkhano parikkhāro[8]?

Janakalakkhano parikkhāro

Dve dhammā janayanti hetu ca paccayo ca

a) Tattha kiṃlakkhano hetu, kiṃlakkhano paccayo?

Asādhāranalakkhano hetu, sādhāranalakkhano paccayo

b) Yathā kiṃ bhave?

Yathā ankurassa[9] nibbattiyā bījaṃ asādhāranaṃ, paṭhavī

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[1] māna°, S [2] visadisala°, S. [3] gāthāya, S.
[4] °sayitabbam, B [5] om S [6] °ya ti, S
[7] visa°, B. B_1. [8] om B_1 [9] anguranassa, B_1 *always*

āpo ca sādhāranā. Aṅkurassa hi paṭhavī āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddhaṃ pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva[1] n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi samsāro sahetu sapaccayo nibbatto[2]. Vuttam hi avijjāpaccayā samkhārā, samkhārapaccayā viññānam[3]. * Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya[4] avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā[4] avijjā avijjāpariyuṭṭhānam. Purimiko[5] avijjānusayo pacchimikassa[6] avijjāpariyuṭṭhānassa hetubhūto paribrūhanāya bījaṅkuro viya samanantarahetutāya. Yam pana yattha phalaṃ[7] nibbattati, idam[8] tassa[8] paramparahetutāya[9] hetubhūtam. Duvidho hi hetu samanantarahetu paramparahetu[10] ca. Evam avijjāya pi duvidho hetu samanantarahetu paramparahetu ca.

Yathā vā pana thālakañ ca[11] vaṭṭi[12] ca[11] telañ ca[13] dīpassa[14] paccayabhūtam, na sabhāvahetu. Na hi sakkā thālakañ ca vaṭṭiñ[15] ca telañ ca anaggikam dīpetum dīpassa[16] paccayabhūtam. Dīpo[17] viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo[18] paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhārano hetu, sādhārano paccayo.

Avūpacchedattho santati attho, nibbatti-attho phalattho[19], patisandhi attho punabbhavattho, sampalibodhattho pariyuṭṭhānattho, asamugghātattho anusayattho, asampaṭivedhattho avijjattho, apariññātattho viññānassa bījattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

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[1] evam, B S, om B_1 [2] nibbuto, S [3] B_1 *adds* la
[4] °makāya, B [5] purimako, B_1 [6] °makassa, B_1 S
[7] balam, S [8] imassa, B [9] paramparamh°, B_1 S
[10] °tuñ, S [11] B_1 *adds* paṭiñ ca
[12] vaṭṭiñ, B_1, vattī, S [13] B_1 *adds* paṭicca
[14] dīpakassa, S, pādīpassa, B B_1 [15] vaṭṭi, B_1, vattī, S
[16] pad°, B [17] padīpo, B [18] S *adds* hetu [19] bal°, S

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asamugghāto, yattha asamugghāto tattha anusayo, yattha anusayo tattha asampaṭivedho, yattha asampaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññāṇaṃ apariññātaṃ, yattha sāsavaṃ viññāṇaṃ apariññātaṃ tattha bījattho.

Sīlakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññākkhandhassa[1] paccayo, paññākkhandho[1] vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñāṇadassanakkhandhassa paccayo.

Titthaññutā pītaññutāya paccayo, pītaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ.

Tattha cakkhu adhipateyyapaccayatāya[2] paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Saṃkhārā viññāṇassa paccayo sabhāvo hetu, viññāṇaṃ[3] nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanassa paccayo sabhāvo hetu, saḷāyatanaṃ phassassa paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānassa paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaraṇassa paccayo sabhāvo hetu, jarāmaraṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evaṃ yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno[4] —

Ye dhammā yaṃ dhammaṃ janayantī ti.

Niyutto parikkhāro-hāro.

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[1] paññā°, B. [2] ādhi°, B. [3] S *omits this phrase.*
[4] °kaccāyano, S.

§ 16 Samāropana hāra

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsitā muninā[1] ti

Ekasmiṃ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni Yathā āvaṭṭe[2] hāre bahukāni padaṭṭhānāni[3] otarantī[4]

Tattha samāropanā catubbidhā padaṭṭhānam, vevacanam, bhāvanā, pahānam iti

a) Tattha katamā padaṭṭhānena samāropanā?

Sabbapāpass'[5] *akaraṇam kusalass'*[6] *ūpasampadā*[6]
sacittapariyodapanam etam buddhāna sāsanan ti (Dhp v 183)

Tassa kiṃ padaṭṭhānam?

Tīṇi sucaritāni kāyasucaritam, vacīsucaritam, manosucaritam

Idam padaṭṭhānam

Tattha yam kāyikañ ca vācasikañ ca sucaritam, ayam sīlakkhandho Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho Yā sammādiṭṭhi, ayam paññakkhandho[7]

Idam padaṭṭhānam

Tattha sīlakkhandho ca[8] samādhikkhandho ca samatho, paññakkhandho[7] vipassanā

Idam padaṭṭhānam

Tattha samathassa phalaṃ[9] rāgavirāgā[10] cetovimutti[10], vipassanāya phalam[9] avijjāvirāgā paññāvimutti

Idam padaṭṭhānam

Vanam vanathassa padaṭṭhānam, kiñ ca vanam ko ca vanatho[11]?

Vanam nāma pañca kāmaguṇā, taṇhā vanatho[12]

Idaṃ padaṭṭhānam

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[1] *om* B S [2] āvaṭṭe, B_1, bhāvatte, S
[3] padaṭṭhāni, B_1 S [4] °tī ti, B B_1
[5] °passa, *all MSS* [6] °lassa upa°, B_1 S
[7] paññā°, B [8] *om* S [9] balam, S
[10] °virāga°, B [11] vanapatho, B_1
[12] vanappato, B_1,

Vanaṃ nāma nimittaggāho itthī ti vā puriso ti vā, vanatho nāma tesaṃ tesaṃ[1] aṅgapaccaṅgānaṃ anubyañjanaggāho aho cakkhuṃ aho sotaṃ aho ghānaṃ aho jivhā aho kāyo iti.

Idaṃ padaṭṭhānaṃ.

Vanaṃ nāma cha ajjhattikabāhirāni āyatanāni apariññātāni. Yaṃ tadubhayaṃ paṭicca uppajjati saṃyojanaṃ, ayaṃ vanatho.

Idaṃ padaṭṭhānaṃ.

Vanaṃ nāma anusayo, vanatho nāma pariyuṭṭhānaṃ.

Idaṃ padaṭṭhānaṃ.

Tenāha Bhagavā: —

Chetvā vanañ ca vanathañ cā ti (Dhp. v. 283 c).

Ayaṃ padaṭṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalaṃ, avijjāvirāgā paññāvimutti asekhaphalaṃ.

Idaṃ vevacanaṃ.

Rāgavirāgā[2] cetovimutti anāgāmiphalaṃ, avijjāvirāgā paññāvimutti aggaphalaṃ arahattaṃ.

Idaṃ vevacanaṃ.

Rāgavirāgā[3] cetovimutti kāmadhātusamatikkamanaṃ, avijjāvirāgā paññāvimutti tedhātukasamatikkamanaṃ[4].

Idaṃ vevacanaṃ.

Paññindriyaṃ paññābalaṃ[5] adhipaññā sikkhā paññākkhandho[6] dhammavicayasambojjhaṅgo upekkhāsambojjhaṅgo ñāṇaṃ sammādiṭṭhi tīraṇā santīraṇā hiri vipassanā dhamme ñāṇaṃ (Cf. p. 54).

Sabbaṃ idaṃ vevacanaṃ.

Ayaṃ vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi[7] ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ (Cf. p. 31).

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[1] *om.* S. [2] °virāga, B., °virāgo, B₁ S. [3] °virāga°, S.
[4] dhātusam°, B. [5] °phalaṃ, B₁. [6] paññā°, B.
[7] viharāti, B., viharati, S.

Ātāpī ti viriyindriyaṃ Sampajāno ti paññindriyaṃ Satimā ti satindriyaṃ Vineyya loke abhijjhādomanassan ti samādhindriyaṃ

Evaṃ kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappadhānā[1] bhāvanāpāripūriṃ gacchanti Catūsu sammappadhānesu[1] bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti Evaṃ sabbe

Kena kāraṇena?

Sabbe hi bodhaṅgamā[2] dhammā[3] bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā

Te ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti (Cf p 31)

Ayaṃ bhāvanāya samāropanā

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati Kabaḷīkāro[4] c'assa āhāro pariññaṃ gacchati Kāmupādānena ca[5] anupādāno bhavati Kāmayogena ca visaṃyutto bhavati[6]. Abhijjhākāyagandhena ca[7] vippayujjati Kāmāsavena ca anāsavo bhavati Kāmoghañ ca uttiṇṇo[8] bhavati Rāgasallena ca visallo bhavati Rūpupikā c'assa viññāṇaṭṭhiti[9] pariññaṃ gacchati Rūpadhātuyaṃ[10] c'assa rāgo pahīno bhavati Na ca[7] chandāgatiṃ[11] gacchati

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati Phasso c'assa āhāro pariññaṃ gacchati Bhavupādānena ca anupādāno bhavati Bhavayogena ca[5] visaṃyutto[12] bhavati Byāpādakāyagandhena ca[3] vippayujjati. Bhavāsavena ca anāsavo bhavati Bha

1 samapaṭṭh°, B_1 2 bojjh°, S 3 *om* S
4 kabaḷiṃk°, S 5 *om* B_1 6 hoti, B_1
7 *om* B_1 S 8 utiṇṇo, B_1 *throughout*
9 °ṭhiti, B_1 10 °tuyā, B_1
11 chandā āg°, B_1, chandā ag°, S 12 vippayutto, B_1 S

voghaṃ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti[1] pariññaṃ gacchati. Vedanādhātuyaṃ[2] c'assa rāgo pahīno bhavati. Na ca[3] dosāgatiṃ[4] gacchati.

Citte cittānupassī viharanto nicco ti vipallāsaṃ pajahati. Viññāṇaṃ c'assa āhāro pariññaṃ gacchati. Diṭṭhupādānena ca anupādāno bhavati. Diṭṭhiyogena ca visaṃyutto[5] bhavati. Sīlabbataparāmāsakāyaganthena[6] ca vippayujjati. Diṭṭhāsavena ca anāsavo bhavati. Diṭṭhoghaṃ ca uttiṇṇo bhavati. Mānasallena ca[3] visallo bhavati. Saññupikā c'assa viññāṇaṭṭhiti[7] pariññaṃ gacchati. Saññādhātuyaṃ c'assa rāgo pahīno bhavati. Na ca bhayāgatiṃ[8] gacchati.

Dhammesu dhammānupassī viharanto anattani[9] attā ti vipallāsaṃ pajahati. Manosañcetanā c'assa āhāro pariññaṃ gacchati. Attavādupādānena[10] ca anupādāno bhavati. Avijjāyogena ca visaṃyutto bhavati. Idaṃsaccābhinivesakāyaganthena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghaṃ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Saṅkhārupikā[11] c'assa viññāṇaṭṭhiti pariññaṃ gacchati. Saṅkhāradhātuyaṃ[12] c'assa rāgo pahīno bhavati. Na ca mohāgatiṃ[13] gacchati.

Ayaṃ pahānena samāropanā.

Tenāha āyasmā Mahākaccāno[14]:

Ye dhammā yaṃ-mūlā | ye c'[15] ekatthā[15] pakāsitā muninā | te samāropayitabbā[16] | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

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1 °diṭṭhī ti, S. 2 vedanāya, B_1
3 *om* B_1. 4 dosā āg°, B_1, dosa ag°, S
5 vippayutto, B_1 S 6 parāmāsa°, S
7 °diṭṭhī ti, B_1 S 8 bhayā ag°, B_1 S
9 anattaniye, B_1 S 10 attha°, B B_1
11 °rupekkhā, B_1 12 °tuyā, B_1, S
13 mohā ag°, B_1 S 14 *om* B_1 S
15 ca katthā, B 16 samā², B_1 S.

B

Hārasampāta

§ 1 Desanā hārasampāta

Soḷasa hārā paṭhamaṃ | disalocanena[1] disā viloketvā saṃkhipiya aṅkusena hi | nayehi tīhi[2] niddise[3] suttan ti vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā hārasampāto?

Arakkhitena cittena micchādiṭṭhihatena ca
thīnamiddhābhibhūtena vasam Mārassa gacchatī ti (Cf Ud p 38)

Arakkhitena cittenā ti kim desayati?

Pamādam. Tam Maccuno padam.

Micchādiṭṭhihatenā ti: micchādiṭṭhihatam nāma vuccati[4], yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkhaṇo?

Viparītagāhalakkhaṇo vipallāso.

So kim vipallāsayati?

Tayo dhamme: saññam, cittaṃ, diṭṭhim iti.

So kuhim vipallāsayati?

Catūsu attabhāvavatthūsu.

Rūpam attato samanupassati rūpavantam vā attānam attani vā rūpam rūpasmim vā attānaṃ. Evam vedanam[5] | pe[6] | saññam saṃkhāre viññāṇaṃ attato samanupassati viññāṇavantam vā attānam attani vā viññāṇam viññāṇasmim vā attānam.

Tattha rūpaṃ paṭhamam vipallāsavatthu[7] asubhe subhan ti, vedanā dutiyaṃ vipallāsavatthu dukkhe sukhan ti, saññā saṃkhārā ca tatiyam vipallāsavatthu[7] anattani attā ti, viññāṇam catuttham vipallāsavatthu[8] anicce niccan ti

[1] disā°, B S Com [2] tīhi, B S
[3] niddese, *all MSS exc* Com [4] pavuccati S
[5] vedanā, S [6] pa, B; la, B_1 [7] °vatthuṃ, S
[8] °vatthuṃ, B S

Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.

Taṇhānivutaṃ cittaṃ dvīhi vipallāsehi vipallāsīyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhinivutaṃ cittaṃ dvīhi vipallāsehi vipallāsīyati: anicce niccan ti anattani[1] attā ti.

Tattha yo diṭṭhivipallāso, so atītaṃ rūpaṃ attato samanupassati, atītaṃ vedanaṃ | pe[3] | atītaṃ saññaṃ atīte saṃkhāre atītaṃ viññāṇaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so[4] anāgataṃ rūpaṃ abhinandati anāgataṃ vedanaṃ | pe[5] | anāgataṃ[2] saññaṃ anāgate saṃkhāre anāgataṃ[2] viññāṇaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānīvaraṇānaṃ taṇhāsaṃyojanānaṃ pubbā[6] koṭi na paññāyati. Sandhāvantānaṃ saṃsarantānaṃ sakiṃ nirayaṃ sakiṃ tiracchānayoniṃ sakiṃ pettivisayaṃ sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse[7].

Thīnamiddhābhibhūtena ti thīnaṃ nāma yā cittassa akallatā akammaniyatā, middhaṃ nāma yaṃ kāyassa līnattaṃ. Vasaṃ Mārassa gacchatī ti kilesamārassa ca sattamārassa[8] ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhagavatā dve saccāni desitāni: dukkhaṃ samudayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti: dukkhassa pariññāya samudayassa pahānāya.

Yena ca parijānāti yena ca pajahati, ayaṃ maggo. Yaṃ taṇhāya avijjāya[9] ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā — Arakkhitena cittena ti.

Tenāhāyasmā Mahākaccāno[10] —

Assādādīnavatā ti.

Niyutto desanā-hārasampāto[11]

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1 °niye, S. 2 *om* S. 3 pa, B., la, B_1. 4 *om* B_1.
5 pa, B., la, B_1, *om* S., B_1 *continues* saṅkhāre vi° abhi°
6 pubba°, B. B_1. 7 manusse, B_1. 8 satthu°, S.
9 avijjā, B. 10 *om.* B_1. S. 11 hāro sa°, S.

§ 2. *Vicaya-hārasampāta*

Tattha *katamo vicayo*[1]*-hārasampāto?*

Tattha taṇhā duvidhā kusalā pi akusalā pi. Akusalā saṃsāragāminī, kusalā apacayagāminī pahānataṇhā.

Māno pi duvidho kusalo pi[2] akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ[3] nekkhammasitaṃ domanassaṃ 'kudassu[4] nāmāhaṃ[5] taṃ āyatanaṃ sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santaṃ[6] āyatanaṃ sacchikatvā upasampajja viharantī'[7] ti, tassa uppajjati pihā pihāpaccayā[8] domanassaṃ, ayaṃ taṇhā kusalā. Rāgavirāgā[9] cetovimutti[9], tadārammaṇā kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko paricayo?

Aṭṭhamaggaṅgāni: sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi[10].

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅgasamannāgataṃ cittaṃ bhāvayati parisuddhaṃ pariyodātaṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu[11] kammaniyaṃ ṭhitaṃ[12] āneñjapattaṃ[13]. So *tattha* aṭṭhavidhaṃ adhigacchati cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ[14], yato anaṅgaṇaṃ[14] tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu[15], yato mudu[11] tato kammaniyaṃ, yato kammaniyaṃ tato ṭhitaṃ[16], yato ṭhitaṃ[16] tato āneñjapattaṃ[17].

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[1] vicaya, B_1. [2] B_1 *adds* ca. [3] *om.* S. [4] kudāsu, B B_1; kudāssu, Com. [5] nāma taṃ, S. [6] sannaṃ, B_1. [7] °ti (*without* ti), B_1. [8] piha°, B. [9] °virāga°, S. [10] °dhī ti, S. [11] muduṃ, B_1 S. [12] ḍhitaṃ, B_1. [13] ānañja°, S; anañca°, B_1. [14] °naṃ, S. [15] muduṃ, S. [16] niṭṭhitaṃ, S. [17] ānañja°, S; anañca°, B_1.

Tattha aṅgaṇā[1] ca upakkilesā ca, tadubhayaṃ taṇhāpakkho, yā ca iñjanā yā ca cittassa aṭṭhiti[2], ayaṃ diṭṭhipakkho.

Cattāri indriyāni dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyañ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattiṃ santato manasikaroti. Tassa uparimaṃ samāpattiṃ santato manasikaroto catutthajjhāne
* olārikā[3] saññā saṇṭhahati[4] ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā[5] nānattasaññānaṃ amanasikārā anantaṃ ākāsaṃ iti ākāsānañcāyatanasamāpattiṃ sacchikatvā upasampajja viharati. Abhiññābhinīhāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhatthaṃ gacchati.

Evaṃ samādhi. Tassa samāhitassa obhāso antaradhāyati dassanañ ca rūpānaṃ.

So samādhi chaḷaṅgasamannāgato paccavekkhitabbo: anabhijjhāsahagataṃ me mānasaṃ sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddhaṃ me vīriyaṃ paggahitaṃ, passaddho me kāyo asāraddho, samāhitaṃ me cittaṃ avikkhittaṃ, upaṭṭhitā me sati[6] asammuṭṭhā[7].

Tattha yañ ca anabhijjhāsahagataṃ mānasaṃ sabbaloke yañ ca abyāpannaṃ cittaṃ sabbasattesu yañ ca āraddhaṃ vīriyaṃ paggahitaṃ yañ ca samāhitaṃ cittaṃ avikkhittaṃ ayaṃ samatho, yo passaddho kāyo asāraddho ayaṃ samādhiparikkhāro, yā upaṭṭhitā sati asammuṭṭhā[8] ayaṃ vipassanā.

* So samādhi pañcavidhena[9] veditabbo.

Ayaṃ samādhi paccuppannasukho ti iti 'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati[10]. Ayaṃ samādhi āyatisukhavipāko ti iti 'ssa paccattam eva ñāṇadassanaṃ[11] paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi ariyo nirāmiso ti iti

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1 °nā, S 2 aṭṭhiti, B
3 olārika°, B1, olāri, S 4 saṇṭhati, B1.
5 atthag°, S 6 B1 *adds* hoti
7 asamuṭṭhā, B1 S 8 asamu°, B1, appamuṭṭha, S
9 vividhena, B1 10 *om* S 11 vimuna°, S

'ssa paccattaṃ eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi akāpurisasevito ti. Iti 'ssa paccattaṃ eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi santo c'eva paṇīto ca paṭipassaddhiladdho[1] ca ekodibhāvādhigato ca[2] na sasaṃkhāraniggayha[3]-vārivāvaṭo[4] cā ti. Iti 'ssa paccattaṃ eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati. Taṃ kho pan'[5] imaṃ[5] samādhiṃ sato samāpajjāmi sato vuṭṭhahāmī ti. Iti 'ssa paccattaṃ eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati.

Tattha yo ca samādhi paccuppannasukho[6] yo ca samādhi āyatisukhavipāko ayaṃ samatho, yo ca samādhi ariyo nirāmiso yo ca samādhi akāpurisasevito[7] yo ca samādhi santo c'eva paṇīto ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasaṃkhāraniggayha[8]-vārivāvaṭo ca[2] yañ cāhaṃ taṃ kho pan'[5] imaṃ[5] samādhiṃ sato samāpajjāmi sato vuṭṭhahāmī ti ayaṃ vipassanā.

So samādhi pañcavidhena veditabbo: pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇānimittaṃ.

Tattha yo ca pītipharaṇo yo ca sukhapharaṇo yo ca cetopharaṇo ayaṃ samatho, yo ca ālokapharaṇo yañ ca paccavekkhaṇānimittaṃ ayaṃ vipassanā.

Dasa kasiṇāyatanāni: paṭhavīkasiṇaṃ, āpokasiṇaṃ, tejokasiṇaṃ, vāyokasiṇaṃ, nīlakasiṇaṃ, pītakasiṇaṃ, lohitakasiṇaṃ, odātakasiṇaṃ, ākāsakasiṇaṃ, viññāṇakasiṇaṃ.

Tattha yañ ca paṭhavīkasiṇaṃ yañ ca āpokasiṇaṃ, evaṃ sabbaṃ, yañ ca odātakasiṇaṃ, imāni aṭṭha kasiṇāni samatho, yañ ca ākāsakasiṇaṃ yañ ca viññāṇakasiṇaṃ, ayaṃ vipassanā.

Evaṃ sabbo ariyo[9] maggo[9].

Yena yena ākārena vutto, tena tena samathavipassanena yojayitabbo[10].

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1 °passaddha°, B. B_1 2 om. B_1
3 saṅkhāra°, B_1, ca saṃkh°, S 4 °to, B_1 S
5 paṇītaṃ, B_1 6 sampanna°, S
7 S *continues* pe | yañ cāhaṃ 8 saṅkhāra°, B_1
9 ariya°, B_1 10 °hitabbo, B_1

Te[1] tīhi[1] dhammehi saṃgahitā aniccatāya, dukkhatāya, anattatāya.

So samathavipassanaṃ bhāvayanto tīṇi vimokkhamukhāni bhāvayati, tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

Rāgacarito puggalo animittena vimokkhamukhena niyyāti[2], adhicittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedanīyaṃ[3] phassaṃ anupagacchanto sukhaṃ vedanaṃ parijānanto rāgamalaṃ pavāhanto rāgarajaṃ niddhunanto rāgavisaṃ vamanto[4] rāgaggiṃ nibbāpento rāgasallaṃ uppāṭento[5] rāgajaṭaṃ vijaṭento[6].

Dosacarito puggalo appaṇihitena vimokkhamukhena niyyāti[2], adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedanīyaṃ phassaṃ anupagacchanto dukkhavedanaṃ parijānanto dosamalaṃ pavāhanto[7] dosarajaṃ niddhunanto dosavisaṃ vamanto[8] dosaggiṃ nibbāpento dosasallaṃ uppāṭento[9] dosajaṭaṃ vijaṭento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti, adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto[10] adukkhamasukhavedanīyaṃ[11] phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ parijānanto mohamalaṃ pavāhanto[7] moharajaṃ niddhunanto mohavisaṃ vamanto[12] mohaggiṃ nibbāpento mohasallaṃ uppāṭento mohajaṭaṃ vijaṭento.

Tattha suññatavimokkhamukhaṃ[13] paññākkhandho[14], animittavimokkhamukhaṃ samādhikkhandho, appaṇihitavimokkhamukhaṃ sīlakkhandho.

So tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

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[1] tehi tehi, B1, tehi ca, S [2] niyāti, B1
[3] sukhaṃ vedanīyaṃ, S [4] vamento, B
[5] °dento, S [6] jaṭento, B [7] °hento, B
[8] vamento, B S [9] °dento, B1 S [10] vija°, B
[11] °asukhaṃ ve°, B. [1] vamento, B B1
[13] suññata avi°, S [14] paññā°, B

Tattha yā ca[1] sammāvācā yo ca sammākammanto yo ca sammā-ājīvo ayaṃ sīlakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsaṃkappo ayaṃ paññākkhandho.

Tattha[3] sīlakkhandho ca samādhikkhandho ca samatho, paññākkhandho[2] vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanaṃ gacchanti kāyo cittañ ca, bhavanirodhagāminī paṭipadā dve padāni sīlaṃ samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanaṃ gacchanti sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanaṃ gacchanti sammāvācā sammā-ājīvo ca[4], citte bhāviyamāne dve dhammā bhāvanaṃ gacchanti sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanaṃ gacchanti sammādiṭṭhi sammāsaṃkappo ca.

Tattha yo ca sammākammanto yo ca[1] sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasaṃgaho so kāye bhāvite bhāvanaṃ gacchati, yo cittasaṃgaho so citte bhāvite bhāvanaṃ gacchati.

So[5] samathavipassanaṃ bhāvayanto pañcavidhaṃ adhigamaṃ adhigacchati[6] khippādhigamo ca hoti vimuttādhi- *
gamo ca hoti mahādhigamo[7] ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca[8] mahādhigamo[7] ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā *
ovādena sāvake na visaṃvādayati. So tividhaṃ idaṃ

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[1] *om* S [2] paññā°, B
[3] *from* tattha *to* paññākkhandho *is missing in* S
[4] vā, B_1 [5] yo, S [6] gacchati, B
[7] samādhigamo, B_1 [8] *om* B_1

karotha, iminā upāyena karotha, idaṃ vo karumānānaṃ hitāya sukhāya bhavissati.

1 So tathā ovadito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissatī ti n'etaṃ ṭhānaṃ vijjati. So tathā ovadito tathānusiṭṭho sīlakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpuṇissatī ti n'etaṃ ṭhānaṃ vijjati. So tathā ovadito tathānusiṭṭho sīlakkhandhaṃ paripūrayanto[1] taṃ[2] bhūmiṃ anupāpuṇissatī ti ṭhānam etaṃ vijjati. Sammāsambuddhassa te[3] sato[3] ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhīṇassa te[3] sato[3] ime āsavā aparikkhīṇā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti[4] takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānudhamma-paṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparaṃ uḷāraṃ visesādhigamaṃ[5] na sacchikarissatī ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato[6] nālaṃ antarāyāyā[7] ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyyānikā[8] te niyyanti[9] takkarassa sammādukkhakkhayāyā[10] ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti[9] takkarassa sammādukkhakkhayāyā[10] ti ṭhānam etaṃ vijjati. Sāvako kho pana te saupādiseso anupādisesaṃ nibbānadhātuṃ anupāpuṇissatī ti n'etaṃ ṭhānaṃ vijjati. Diṭṭhisampanno[11] mātaraṃ jīvitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaraṃ jīvitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānam etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhuṃ. Diṭṭhisampanno puggalo saṃghaṃ[12] bhindeyya saṃgho vā saṃgharājiṃ janeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

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[1] pūray°, S [2] *om* S
[3] desato, S [4] nīyāti, S
[5] °gamanaṃ, B₁ [6] °sevanato, B₁
[7] antarāyā, B S [8] aniyyā°, S
[9] nīyyanti, S [10] °kkhaya, S
[11] *For the following sections, see* A. *I, p.* 27 *sqq; and for the doctrine of the ten Forces* (balas), *see M I, p.* 69 *sqq.*
[12] B₁ *adds* vā.

saṃghaṃ[1] bhindeyya saṃghe vā saṃgharājiṃ janeyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya parinibbutassa vā[2] Tathāgatassa duṭṭhacitto thūpaṃ bhindeyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno aññaṃ Satthāraṃ apadiseyya api jīvitahetū ti n'etaṃ ṭhānaṃ vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti[3] ṭhānam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti ṭhānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena suddhiṃ pacceyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano kutūhalamaṅgalena suddhiṃ pacceyyā ti ṭhānam etaṃ vijjati. Itthī rājā cakkavattī siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso rājā cakkavattī siyā ti ṭhānam etaṃ vijjati. Itthī Sakko devānam indo siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Sakko devānam indo siyā ti ṭhānam etaṃ vijjati. Itthī Māro pāpimā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Māro pāpimā siyā ti ṭhānam etaṃ vijjati. Itthī Mahābrahmā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Mahābrahmā siyā ti ṭhānam etaṃ vijjati. Itthī Tathāgato arahaṃ sammāsambuddho[4] siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Tathāgato arahaṃ sammāsambuddho siyā ti ṭhānam etaṃ vijjati. Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ ekissā lokadhātuyā uppajjeyyuṃ[1] dhammaṃ vā deseyyun ti n'etaṃ ṭhānaṃ vijjati. Eko 'va Tathāgato arahaṃ sammāsambuddho ekissā lokadhātuyā uppajjissati[1] dhammaṃ vā[5] desissatī ti ṭhānam etaṃ vijjati. Tiṇṇaṃ duccaritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissatī ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ duccaritānaṃ aniṭṭho akanto apiyo amanāpo vipāko bhavissatī ti ṭhānam etaṃ

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[1] B_1 *adds* vā [2] *om* B_1 [3] S *adds* jīvitahetū ti
[4] S *continues* ekissā lokadhātuyā uppajjissati dhammaṃ desissatī ti th° etaṃ vi° *and so on*
[5] *om* B_1 S

vijjati. Tiṇṇaṃ[1] sucaritānaṃ aniṭṭho akanto appiyo amanāpo vipāko bhavissatī ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ sucaritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissatī ti ṭhānaṃ etaṃ vijjati[1]. Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattaṃ pubbaṅgamaṃ katvā pañca nīvaraṇe appahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissatī ti n'etaṃ ṭhānaṃ vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satta bojjhaṅge bhāvayitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissatī ti ṭhānaṃ etaṃ vijjati.

26 Yaṃ ettha ñāṇaṃ hetuso ṭhānaso anodhiso[2], idaṃ vuccati ṭhānāṭṭhānañāṇaṃ paṭhamaṃ Tathāgatabalaṃ iti.

2. Ṭhānāṭṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evam Bhagavā āha:

Sabbe sattā marissanti, maraṇantaṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatiṃ[3]
(S I, p 97)
Apare ca maggaṃ bhāvetvā[4] parinibbanti anāsavā ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavītivattā ca. Marissanti ti dvīhi maraṇehi dandhamaraṇena[5] ca adandhamaraṇena[5] ca[6]. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavītivattānaṃ dandhamaraṇaṃ. Maraṇantaṃ hi jīvitan ti khayā āyussa indriyānaṃ uparodhā jīvitapariyanto maraṇapariyanto. Yathākammaṃ gamissantī ti kammassakatā. Puññapāpaphalūpagā ti kammānaṃ phaladassāvitā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasaṃkhārā. Puññakammā ca suggatiṃ[7] ti

[1][1] *missing in* B1 [2] anīdiso, S [3] sug°, B B1. [4] bhāvitvā, B [5] °maraṇena, S [6] *om* S [7] suga°, *all MSS*

puññasaṃkhārā sugatiṃ gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasaṃkhārānaṃ samatikkamanaṃ. Tenāha Bhagavā: — Sabbe | pe[1] | anāsavā ti.

Sabbe sattā marissanti, maraṇantaṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti āgāḷhā[2] ca nijjhāmā ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇantaṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti ayaṃ saṃkileso. Evaṃ saṃsāraṃ nibbattayati[3]. Sabbe sattā marissanti | pe[4] | nirayaṃ pāpakammantā ti ime tayo vaṭṭā dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo[5]. Apare ca maggaṃ bhāvetvā[6] parinibbanti anāsavā ti[5] tiṇṇaṃ vaṭṭānaṃ vivaṭṭanā. Sabbe sattā marissanti | pe[7] | nirayaṃ pāpakammantā ti ādīnavo. Puññakammā ca suggatiṃ[8] ti assādo. Apare ca maggaṃ bhāvetvā[6] parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissanti | pe[4] | nirayaṃ pāpakammantā ti hetu ca phalañ ca. Pañcakkhandhā[9] phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā[6] parinibbanti anāsavā ti maggo ca phalañ ca. Sabbe sattā marissanti | pe[10] | nirayaṃ pāpakammantā ti ayaṃ saṃkileso. So[5] saṃkileso tividho taṇhāsaṃkileso, diṭṭhisaṃkileso, duccaritasaṃkileso ti.

Tattha taṇhāsaṃkileso tīhi taṇhāhi niddisitabbo[11] kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten' eva niddisitabbo. Tassā vitthāro chattiṃsāya taṇhāya jāliniyā vicaritāni.

Tattha diṭṭhisaṃkileso uccheda-sassatena niddisitabbo. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

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1 pa, B. B_1. 2 ag°, B_1.
3 °ttiy iti, B_1 S. 4 pa, B.; *om.* B_1.
5 *om.* S. 6 °vitvā, B.
7 pa, B.; *om.* B_1 S. 8 suga°, *all MSS.*
9 khandhā, B_1. 10 B. *in full*; *om.* B_1.
11 niddissi°, B_1.

idam eva saccaṃ, mogham aññan' ti, tena ten' eva niddisitabbo. Tassā vitthāro dvāsaṭṭhi diṭṭhigatāni.[1]

Tattha duccaritasaṃkileso cetanācetasikakammena niddisitabbo, tīhi duccaritehi kāyaduccaritena, vacīduccaritena, manoduccaritena. Tassa vitthāro dasa akusalakammapathā.[3]

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti idaṃ vodānaṃ. Tayidaṃ vodānaṃ tividhaṃ: taṇhāsaṃkileso samathena visujjhati, so samatho samādhikkhandho, diṭṭhisaṃkileso vipassanāya visujjhati[4], sā vipassanā paññākkhandho[5], duccaritasaṃkileso sucaritena visujjhati, taṃ sucaritaṃ sīlakkhandho.

Sabbe sattā marissanti, maraṇantaṃ hi jīvitaṃ
yathākammaṃ gamissanti puññapāpaphalūpagā
nirayaṃ pāpakammantā ti

apuññapaṭipadā.

Puññakammā ca suggatin[6] ti

puññapaṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti

puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāminī, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ tattha[7]-tattha[7]-gāminīpaṭipadā.

Tayo rāsī: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā tattha[8]-tattha[8]-gāminī. Tattha[9] yo aniyato rāsi, ayaṃ sabbatthagāminīpaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ labhanto tiracchānayonīsu upapajjeyya, paccayaṃ labhanto

1 °gatā ti, B. 2 niddissi°, B_1.
3 kusala°, S. 4 °tī ti, S.
5 paññā°, B. 6 suga°, *all MSS.*
7 tathattha, B., tatthatta, S., tatthatattha, B_1. Com.
8 tathattha, B., tatthattha, B_1 S.
9 ettha, B_1, tatthatta, S.

pettivisayesu upapajjeyya, paccayaṃ labhanto asuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam[1] sabbatthagāminipaṭipadā.

Yam ettha ñāṇaṃ hetuso ṭhānaso anodhiso[2], idam vuccati sabbatthagāminipaṭipadā ñāṇam dutiyam Tathāgatabalam iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha[3]-tattha[3]-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu loko?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu, pathavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāṇadhātu, kāmadhātu byāpādadhātu vihiṃsādhātu, nekkhammadhātu[4] abyāpādadhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhāradhātu nibbānadhātu. ayam anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhudhātu aññā rūpadhātu aññā cakkhuviññāṇadhātu[5]. Evaṃ sabbā[6]. Aññā nibbānadhātu.

Yam ettha ñāṇam hetuso ṭhānaso[7] anodhiso, idam vuccati anekadhātu-nānādhātu ñāṇam tatiyam Tathāgatabalam iti. *

4. Anekadhātu[8]-nānādhātu kassa lokassa?

Yam yad eva dhātum sattā adhimuccanti, tam tad eva adhiṭṭhahanti abhinivisanti[9], keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hīnā-

[1] tasmā ayam, B_1 [2] °diso, B
[3] tathattha, B S   [4] nekkhama°, B Com
[5] B_1 *adds* pi   [6] sabbāni, B_1, sabbam, S
[7] *om* B_1 S   [8] evaṃ aneka°, B_1 S
[9] °vesanti, B_1, °vissanti, S

dhimuttā keci paṇītadhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso[1] anodhiso 'ayaṃ veneyyo ayaṃ na[2] veneyyo[2] ayaṃ saggagāmī ayaṃ duggatigāmī' ti, idaṃ vuccati sattānaṃ nānādhimuttikatā ñāṇaṃ catutthaṃ Tathāgatabalaṃ iti.

5 Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammasamādānaṃ samādiyanti, te chabbidhaṃ kammaṃ samādiyanti keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ[3] duvidhaṃ saṃsāragāmī[4] ca[5] nibbānagāmī[4] ca.

Tattha yaṃ lobhavasena dosavasena mohavasena ca[1] kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena[5] ca[6] kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena[7] dosavasena ca[8] mohavasena[9] saddhāvasena ca[10] kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ[11] kammuttamaṃ kammaseṭṭhaṃ kammakkhayāya saṃvattati. (Cf. M. I, p. 389 sqq.)

Cattāri kammasamādānāni: atthi kammasamādānaṃ paccuppannasukhaṃ āyatiñ[12] ca[13] dukkhavipākaṃ, atthi kammasamādānaṃ paccuppannadukkhaṃ āyatiṃ[12] ca[13] sukhavipākaṃ, atthi kammasamādānaṃ paccuppannadukkhañ c'eva āyatiñ[12] ca dukkhavipākaṃ, atthi kammasamādānaṃ paccuppannasukhañ c'eva āyatiñ[12] ca sukhavipākaṃ, yaṃ evaṃ jātiyakaṃ kammasamādānaṃ.

Iminā puggalena akusalakammasamādānaṃ upacitaṃ avipakkaṃ vipākāya paccupaṭṭhitaṃ, na ca bhabbo abhinibbidhāgantun[14] ti.

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1 *om.* B_1 S. 2 aven°, B_1. 3 vibhajja°, S.; visajja°, B. B_1.
4 °gāmini, B. B_1. 5 *om.* B., B_1 S. *add* paññāvasena.
6 *om.* B. Com., S. *puts* ca *before* paññā°. 7 S. *adds* ca.
8 *om.* B. B_1. 9 B_1 S. *add* ca.
10 B_1 S. *add* viriyavasena ca. 11 S. *inserts* kammaṃ.
12 °ti, B. S. 13 *om.* B. S. 14 °dv°, *all MSS. exc.* Com.

Taṃ Bhagavā na ovadati yathā Devadattam Kokālikam * Sunakkhattam Licchaviputtam, ye vā pan' aññe pi sattā micchattaniyatā.

Imesañ ca puggalānam upacitam[1] akusalam na ca tāva pāripūrigatam, purā pāripūrim gacchati, purā phalaṃ nibbattayati, purā maggam āvārayati[2], purā veneyyattam samatikkamatī ti.

Te Bhagavā asamatte ovadati, yathā Puṇṇañ ca govatikam Acelañ ca kukkuravatikam.

Imassa ca puggalassa[3] akusalakammasamādānam pari- * pūramānam maggaṃ āvārayissati, purā pāripūrim gacchati, purā phalam nibbattayati[4], purā maggam āvārayati, purā veneyyattam samatikkamatī ti.

Tam Bhagavā asamattam ovadati, yathā āyasmantaṃ Aṅgulimālam.

Sabbesam mudumajjhādhimattatā[5]. *

Tattha mudu āneñjābhisaṃkhārā[6] majjham avasesakusalasaṃkhārā, adhimattam akusalasaṃkhārā.

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso[7] anodhiso 'idam diṭṭhadhammavedanīyam, idaṃ upapajjavedanīyam, idam aparāpariyavedanīyam[8], idam nirayavedanīyam, idam tiracchānavedanīyaṃ, idaṃ pettivisayavedanīyam, idam asuravedanīyam, idam devavedanīyaṃ[9], idam manussavedanīyan'[10] ti, idam vuccati atītānāgatapaccuppannānam kammasamādānānam[11] hetuso[12] ṭhānaso anodhiso[13] vipākavemattatā-ñāṇaṃ pañcamam Tathāgatabalam iti.

6. Tathā samādinnānaṃ kammānam samādinnānam jhā- * nānam vimokkhānam samādhīnam[14] samāpattīnam ayaṃ saṃkileso idaṃ vodānam idam vuṭṭhānam, evam saṃkilissati evam vodāyati evaṃ vuṭṭhahatī[15] ti ñāṇam anāvaraṇaṃ.

Tattha katī jhānāni?

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[1] upaṭṭhitam, B₁ [2] pavārayati, S
[3] S *adds* ca [4] °ttiyati, S [5] °mattikā, B₁
[6] ānañjābhi°, B₁ S [7] *om.* B₁ S
[8] aparāpariyāya°, S; aparāpara°, B₁
[9] devesu ve°, S [10] °yam (*without* ti), B₁
[11] kammānam kammasam°, S [12] *after* ṭhānaso, B₁ S
[13] *om. all MSS.* [14] samādinnānam S [15] vuṭṭha°, S

Cattāri jhānāni

Kati vimokkhā?

* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca

Kati samādhī?

Tayo samādhī savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhi

Kati samāpattiyo?

Pañca samāpattiyo saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti[1], nirodhasamāpatti

Tattha katamo saṃkileso?

Paṭhamassa[2] jhānassa[2] kāmarāgabyāpādā saṃkileso yo ca kukkuṭajhāyī dve paṭhamakā yo vā pana koci hānabhāgiyo samādhi, ayaṃ saṃkileso

Tattha katamaṃ vodānaṃ?

Nīvaraṇapārisuddhi paṭhamassa jhānassa ye ca kukkuṭajhāyī dve pacchimakā yo vā pana koci visesabhāgiyo samādhi, idaṃ vodānaṃ[3]

Tattha katamaṃ vuṭṭhānaṃ?

Yaṃ samāpattivuṭṭhānakosallaṃ[4], idaṃ vuṭṭhānaṃ

Yaṃ ettha ñāṇaṃ hetuso ṭhānaso[5] anodhiso, idaṃ vuccati sabbesaṃ jhānavimokkhasamādhisamāpattīnaṃ saṃkilesavodāna vuṭṭhāna-ñāṇaṃ chaṭṭhaṃ Tathāgatabalaṃ iti

* 7 Tass' eva samādhissa tayo dhammā parivārā indriyāni, balāni, vīriyaṃ iti

Tāni yeva indriyāni vīriyavasena balāni bhavanti, adhipateyyaṭṭhena[6] indriyāni, akampiyaṭṭhena balāni

Iti tesaṃ mudumajjhādhimattatā[7] ayaṃ mudindriyo, ayaṃ[8] majjhindriyo, ayaṃ tikkhindriyo ti

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ovadati, mudindriyaṃ Bhagavā vitthārena ovadati Tattha Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upadissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

[1] vibhūtasaññāsam°, S [2] paṭhamajjh°, B[1] S.
[3] odānaṃ, S [4] °vuṭṭhānaṃ ko°, S
[5] *om* B[1] S [6] ādhi°, B[1]. [7] °majjhabhi°, S
[8] *om* S

nam[1] upadissati, mudindriyassa Bhagavā tikkham[2] dhammadesanam[2] upadissati Tattha[3] Bhagavā tikkhindriyassa samatham upadissati, majjhindriyassa Bhagavā samathavipassanam[4] upadissati, mudindriyassa Bhagavā vipassanaṃ upadissati Tattha Bhagavā tikkhindriyassa nissaranam upadissati, majjhindriyassa Bhagavā[5] ādīnavañ ca nissaranañ ca upadissati, mudindriyassa Bhagavā[6] assādañ ca ādīnavañ ca nissaranañ ca upadissati Tattha[3] Bhagavā tikkhindriyassa adhipaññāsikkhāya paññāpayati[7], majjhindriyassa Bhagavā adhicittasikkhāya paññāpayati[7], mudindriyassa Bhagavā adhisīlasikkhāya paññāpayati[7]

Yam ettha ñāṇam hetuso ṭhānaso[5] anodhiso 'ayam imaṃ bhūmibhāvanañ ca gato imāya ca[8] velāya imāya ca[8] anusāsanīyā evam dhātuko cāyam ayañ c'assa āsayo ayañ ca[5] anusayo'[9] iti, idaṃ vuccati parasattānam parapuggalānam indriyaparopariyatti[10]-vemattatā-ñāṇam sattamam Tathāgatabalam iti

8 Tattha yam anekavihitam pubbenivāsaṃ anussarati, seyyathīdaṃ 'ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa[11] pi jātiyo vīsam pi jātiyo tiṃsaṃ[12] pi jātiyo cattārīsam pi jātiyo paññāsam pi jātiyo jātisatam pi[13] jātisahassaṃ pi jātisatasahassam[14] anekāni[5] pi[5] jātisatāni[5] anekāni pi jātisahassani anekāni pi jātisatasahassāni aneke pi[15] saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvattavivattakappe amutrāsiṃ[16] evamnāmo evamgotto evaṃvanno evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādi, tatrāpāsim[16] evamnāmo evaṃgotto evamvanno evamāhāro evamsukhadukkhapaṭisaṃvedī evamāyupariyanto,

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[1] °tikkhaṃ dh°, S [2] tikkha°, B₁
[3] tassa, B₁ [4] samatham vi°, S
[5] *om* B₁ S [6] *om all MSS*
[7] °passati, B₁, paññāya passati, S
[8] *om* B [9] anussayo, B₁
[10] °pariyatta°, B₁ S
[11] dasaṃ, B₁, dasam, S [12] tisam, B₁
[13] B₁ *adds* jātiyo [14] jātiyo, B₁, *om* S
[15] ca, B₁ [16] °si, B₁

so tato cuto idhūpapanno' ti. Iti[1] sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati[2].

Tattha saggūpagesu ca sattesu manussūpagesu ca[3] sattesu apāyūpagesu ca sattesu 'imassa[4] puggalassa lobhādayo ussannā alobhādayo mandā[4], imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye[5] vā pana ussannā ye[5] vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni[6], amukāyam[7] vā kappakoṭiyam kappasatasahasse vā kappasahasse[8] vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesaṃ jānāti.

9 Tattha yam dibbena cakkhunā visuddhena atikkantamānusakena[9] satte passati cavamāne upapajjamāne[10] hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti[11] ime vata[12] bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā[13], ime vā pana bhonto sattā kāyasucaritena samannāgatā vacī-mano[14]-sucaritena[14] samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ[15] lokaṃ upapannā[13].

Tattha saggūpagesu ca sattesu | pe[16] | apāyūpagesu ca sattesu[3] iminā puggalena evarūpaṃ kammaṃ amukāyaṃ[17] kappakoṭiyaṃ upacitaṃ kappasatasahasse vā kappasahasse

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[1] om. B_1, S [2] anusaratī, B_1. [3] om. B_1
[4] [4] missing in B_1 [5] om. B [6] apacitāni, S
[7] °kāya, B [8] kappasatasahasse, B_1
[9] °mānussakena, B_1 [10] uppajj°, S
[11] sampa°, S [12] vā pana, S.
[13] uppannā, S. [14] vacīsucaritena manosu°, B_1
[15] sabbaṃ, B_1. [16] pa, B_1, B in full
[17] °kāya, B, sammukāyaṃ, S

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā[1] pasādena vā ti.[2]

Imāni[3] Bhagavato dve ñāṇāni pubbenivāsānussati-ñāṇañ ca dibbacakkhu[4] ca aṭṭhamaṃ navamaṃ Tathāgatabalaṃ iti.

10. Tattha yaṃ sabbaññutā pattā, viditā sabbadhammā[5], virajaṃ vītamalaṃ[6] uppannaṃ[7] sabbaññutañāṇaṃ, nihato[8] Māro bodhimūle, idaṃ Bhagavato dasamaṃ balaṃ sabbā- *
savaparikkhaya[9]-ñāṇaṃ.[9]

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo[10]-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

Tasmā rakkhitacittassa[11] sammāsaṃkappagocaro
sammādiṭṭhipurekkhāro[12] ñatvāna udayabbayaṃ,
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti.
(Cf. p. 47.)

Tasmā rakkhitacittassa[11] sammāsaṃkappagocaro ti rakkhitacittassa sammāsaṃkappagocaro bhavissatī ti yujjati, sammāsaṃkappagocaro sammādiṭṭhi bhavissatī ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayaṃ paṭivijjhissatī ti yujjati, udayabbayaṃ paṭivijjhanto sabbā duggatiyo jahissatī ti yujjati, sabbā duggatiyo jahanto sabbāni[13] duggativinipātabhayāni samatikkamissatī ti yujjati.

Niyutto yutti-hārasampāto.

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[1] S *inserts* iminā. [2] *om.* S.
[3] iminā, B_1. [4] °cakkhuñ, S.
[5] sabbā dh°, S. [6] vimalaṃ, B_1.
[7] upapannaṃ, B_1. [8] nigato, S.
[9] °parikkhayaṃ, B. S. [10] vicaya, B_1. S. Com.
[11] rakkhitta°, B. [12] °purakkhāro, B_1. S.
[13] sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti tiṇṇaṃ sucaritānaṃ padaṭṭhānam, sammāsaṃkappagocaro ti samathassa padaṭṭhānam, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānam, ñatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānaṃ, thīnamiddhābhibhū bhikkhū ti viriyassa padaṭṭhānam, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānam.

Niyutto padaṭṭhāno[1]-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo[2]-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti idaṃ satindriyam, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Taṃ kissa hetu? Sammādiṭṭhito[3] hi sammāsaṃkappo pabhavati[4], sammāsaṃkappato sammāvācā pabhavati[4], sammāvācato sammākammanto pabhavati, sammākammantato[5] sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇadassanam pabhavati.

Niyutto lakkhaṇo[6]-hārasampāto.

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1 °na, B1. S.
2 °nā, S.
3 °ko, B1; °diṭṭhi, S.
4 bhavati, S.
5 S. *adds* 'va.
6 °na, B1; °nā, S.

§ 6 Catubyūha-hārasampāta

Tattha katamo catubyūho hārasampāto?

Tasmā rakkhitacittassa sammasaṃkappagocaro ti gāthā

Tasmā rakkhitacittassā ti rakkhitam paripālīyatī ti esā nirutti

Idha Bhagavato ko adhippāyo?

Ye duggatīhi parimuccitukāmā bhavissanti, te dhammacārino bhavissantī ti ayaṃ ettha Bhagavato adhippāyo

Kokāliko hi Sāriputta-Moggallānesu theresu cittam padosayitvā Mahāpadumaniraye upapanno[1], Bhagavā ca satārakkhena cetasā samannāgato, suttamhi vuttam satiyā cittam rakkhitabban ti *

Niyutto catubyūho-hārasampāto

§ 7 Āvatta-hārasampāta

Tattha katamo āvatto hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti ayam samatho, sammādiṭṭhipurekkhāro ti vipassanā, ñatvāna udayabbayan ti dukkhapariññā, thīnamiddhābhibhū bhikkhū ti samudayapahānam, sabbā duggatiyo jahe ti ayaṃ nirodho

Imāni cattāri saccāni

Niyutto āvatto-hārasampāto

§ 8 Vibhatti-hārasampāta

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā

Kusalapakkho kusalapakkhena niddisitabbo[2], akusalapakkho akusalapakkhena niddisitabbo

Niyutto vibhatti-hārasampāto

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[1] uppanno, S, cf S I, p 149 sqq, A V, p 170 sqq

[2] nissitabbo, B_1

§ 9 Parivattana hārasampāta

Tattha katamo parivattano hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya[1] nirodho-phalaṃ pariññātaṃ, dukkhaṃ-samudayo pahīno, maggo bhāvito paṭipakkhena.

Niyutto parivattano-hārasampāto.

§ 10 Vevacana hārasampāta

Tattha katamo vevacano hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti cittaṃ mano viññāṇaṃ manindriyaṃ manāyatanaṃ vijānanā vijānitattaṃ[2] idaṃ vevacanaṃ, sammāsaṃkappagocaro ti nekkhammasaṃkappo[3] abyāpādasaṃkappo avihiṃsāsaṃkappo idaṃ vevacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma paññāsatthaṃ[4] paññākhaggo paññāratanaṃ paññāpajjoto[5] paññāpatodo[6] paññāpāsādo[7] idaṃ vevacanaṃ.

Niyutto vevacano hārasampāto.

§ 11 Paññatti hārasampāta

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti padaṭṭhānapaññatti satiyā, sammāsaṃkappagocaro ti bhāvanāpaññatti samathassa, sammādiṭṭhipurekkhāro ñatvāna udayabbayan ti dassanabhūmiyā nikkhepapaññatti[8], thīnamiddhābhibhū bhikkhū ti samudayassa anavasesapahānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti maggassa.

Niyutto paññatti hārasampāto.

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[1] sabhā°, S [2] °tatthaṃ, B. B_1 [3] nekkhama°, B
[4] °sattaṃ, S [5] *om* S [6] *om* B_1
[7] *om* B. [8] nikkhepaññatti, S

§ 12. Otaraṇa hārasampāta

Tattha katamo otaraṇo hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhitacittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro[1] ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcindriyāni. Ayam indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā samkhāranirodho, samkhāranirodhā viññāṇanirodho. Evam sabbam. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcindriyāni tīhi khandhehi saṃgahitāni sīlakkhandhena, samādhikkhandhena, paññākkhandhena[2]. Ayam khandhehi otaraṇā. Tāni yeva pañcindriyāni samkhārapariyāpannāni[3]. Ye samkhārā anāsavā no ca bhavaṅgā, *te samkhārā dhammadhātusaṃgahitā. Ayam dhātūhi otaraṇā.* Sā dhammadhātu dhammāyatanapariyāpannā. Yam āyatanam anāsavam no ca bhavangam. Ayam āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana hārasampāta

Tattha katamo sodhano hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Yattha ārambho[4] suddho, so pañho vissajjito[5] bhavati. Yattha pana ārambho[4] na suddho, na tāva[6] so[6] pañho vissajjito[5] bhavati.

Niyutto sodhano hārasampāto.

§ 14. Adhiṭṭhāna hārasampāta

Tattha katamo adhiṭṭhāno hārasampāto?

Tasmā rakkhitacittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhitacittassā ti ekattatā. Cittaṃ mano viññāṇaṃ, ayam vemattatā. Sammāsamkappagocaro ti ekattatā. Nekkhammasamkappo[7] abyāpādasaṃkappo avi-

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[1] om S   [2] paññā°, B   [3] °pariyapannāni, S
[4] ārabbho, B   [5] visajjito, B B1   [6] bhāvato, B1
[7] nekkhama°, B B1

hiṃsāsaṃkappo, ayam vemattatā Sammādiṭṭhipurekkhāro ti ekattatā Sammādiṭṭhi nāma yaṃ dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā[1]-paṭipadāya[1]-ñāṇam maggo-ñāṇaṃ hetumhi[2] ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye ñāṇaṃ paccayasamuppannesu dhammesu ñāṇaṃ, yam tattha tattha yathābhūtañāṇadassanam[3] abhisamayo sampaṭivedho saccāgamanam, ayam vemattatā Ñatvāna udayabbayan ti ekattatā Udayena avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam Evam sabbam, samudayo bhavati Vayena avijjānirodho, avijjānirodhā Evam sabbam[4], nirodho[4] hoti Ayaṃ vemattatā Thīnamiddhābhibhū bhikkhū ti ekattatā Thīnam nāma yā cittassa akammaniyatā, middham nāma[5] yam[6] kāyassa[7] linattam[7] Ayam vemattatā Sabbā duggatiyo jahe ti ekattatā Devamanusse vā upanidhāya apāya[8] duggati[8], nibbānam vā upanidhāya sabbā upapattiyo[9] duggati, ayam vemattatā

Niyutto adhiṭṭhāno-hārasampāto

§ 15 Parikkhāra hārasampāta

Tattha katamo parikkhāro hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro ti gāthā.

Ayaṃ samathavipassanāya parikkhāro

Niyutto parikkhāro hārasampāto[10]

§ 16 Samāropana hārasampāta

Tattha katamo samāropano-hārasampāto?

Tasmā rakkhitacittassa sammāsaṃkappagocaro
sammādiṭṭhipurekkhāro ñatvāna udayabbayam
thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti (Cf. p 47).

[1] °gāminipaṭi°, B[1] [2] hetusmiṃ, B[1] S
[3] yathābhūtaṃ ñāṇa°, B [4] sabbaṃ°, S [5] om B[1].
[6] om B[1]. S [7] kāyalī°, B[1]. [8] apāya°, S.
[9] uppattiyo, S [10] sampāto, B[1]

Tasmā rakkhitacittassā ti tinnaṃ sucaritānaṃ padaṭṭhānaṃ Citte rakkhite taṃ rakkhitaṃ bhavati kāyakammaṃ vacīkammaṃ manokammaṃ Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati ariyo aṭṭhaṅgiko maggo Kena kāraṇena? Sammādiṭṭhito hi sammāsaṃkappo pabhavati, sammāsaṃkappato sammāvācā pabhavati, sammāvācato[1] sammākammanto pabhavati, sammākammantato sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito[2] sammāsamādhi[2] pabhavati[2], sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇadassanaṃ pabhavati

Ayaṃ anupādiseso puggalo anupādisesā[3] ca nibbānadhātu

Niyutto samāropano-hārasampāto

Tenāha āyasmā Mahākaccāno[4] —

Soḷasa hārā paṭhamaṃ | disalocanena[5] disā viloketvā[6]
saṃkhipiya aṅkusena hi | nayehi tihi[7] niddise[8] suttan ti

Niyutto hārasampāto

C

Nayasamuṭṭhāna

1 Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā[9] koṭi[9] na paññāyati avijjāya ca bhavataṇhāya ca

Tattha avijjānīvaraṇaṃ taṇhāsaṃyojanaṃ

Avijjānīvaraṇā[10] sattā avijjāya[11] saṃyuttā avijjāpakkhena vicaranti Te vuccanti diṭṭhicaritā[12] ti[12] Taṇhāsaṃyojanā sattā taṇhāya saṃyuttā taṇhāpakkhena[13] vicaranti Te vuccanti taṇhācaritā ti

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[1] °vācāto, B B₁ [2] om B₁ [3] °so, B₁ S
[4] °kaccāyano, S [5] disā°, *all MSS*, S *adds* ca.
[6] loketvā, B₁ [7] tīhi, B S
[8] nidise, B₁, niddese, S. [9] pubba°, B₁
[10] °nīvaraṇaṃ ya, S [11] °yaṃ, B₁ [12] °cariyanā, S
[13] °pekkhanā, S

Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyo-
gam[1] anuyuttā viharanti, taṇhācaritā ito bahiddhā pa-
* bbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti
Tattha kim kāraṇam, yam diṭṭhicaritā ito bahiddhā
pabbajitā attakilamathānuyogam[1] anuyuttā viharanti, taṇ-
hācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikā-
nuyogam anuyuttā viharanti?

Ito bahiddhā n'atthi saccavavatthānam, kuto catusacca-
pakāsanā samathavipassanā[3] kosallam vā upasamasu-
khapatti vā Te upasamasukhassa anabhiññā viparītacetā
evam āhamsu — N'atthi sukhena sukham, dukkhena nāma
sukham adhigantabbam[4], yo kāme paṭisevati so lokam
vaddhayati, yo lokam vaddhayati so bahum puññam pasa-
vatī[5] ti Te evamsaññī evamdiṭṭhi dukkhena sukham
patthayamānā kāmesu puññasaññī attakilamathānuyogam[1]
anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā
ca[6]. Te tadabhiññā santā rogam eva vaddhayanti gaṇḍam
eva vaddhayanti sallam eva vaddhayanti Te rogābhi-
tunnā[7] gaṇḍapaṭipīḷitā sallānuviddhā nirayatiracchāna-
* yonipetāsuresu ummujjanimujjāni karonto[8] ugghātanigghā-
tam[9] paccanubhonto[10] rogagaṇḍasallabhesajjam na vindanti

Tattha attakilamathānuyogo[1] kāmasukhallikānuyogo ca
samkileso, samathavipassanā vodānam Attakilamathānu-
yogo[1] kāmasukhallikānuyogo ca rogo, samathavipassanā
* roganigghātakabhesajjam[11] Attakilamathānuyogo[1] kāma-
sukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanig-
ghātakabhesajjam[12] Attakilamathānuyogo[1] kāmasukhalli-
kānuyogo ca sallo, samathavipassanā salluddharaṇabhe-
sajjam[13]

Tattha samkileso dukkham, tadabhisaṅgo taṇhā samudayo,
taṇhānirodho dukkhanirodho, samathavipassanā dukkhani-
rodhagāminīpaṭipadā

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[1] attha°, B_1. [2] B *adds* vā [3] °naṃ, B_1
[4] °tabban ti, B B_1 [5] pasavayati, S
[6] B_1 *adds* viharanti [7] °tunnā, B_1 [8] °tā, B. S
[9] °nighā°, *all MSS exc* Com [10] °tā, B
[11] °nigghātika°, B_1 S, °nighataka°, B
[12] gaṇḍabhesajjam, B_1 S [13] salluddharaṇa°, B. S.

Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhicaritā rūpam attato[1] upagacchanti vedanam | pe | saññam saṃkhāre viññāṇam attato[1] upagacchanti, taṇhācaritā rūpavantam attānam upagacchanti attani vā[3] rūpam rūpasmiṃ vā attānam vedanāvantam | pe[4] | saññāvantam saṃkhāravantam viññāṇavantaṃ attānam upagacchanti attani vā viññāṇam viññāṇasmiṃ[5] vā attānam. Ayaṃ vuccati vīsativatthukā sakkāyadiṭṭhi.

Tassā paṭipakkho lokuttarā sammādiṭṭhi anvāyikā sammāsaṃkappo sammāvācā sammākammanto sammā ājīvo sammāvāyāmo sammāsati sammāsamādhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā sīlakkhandho samādhikkhandho paññakkhandho[6], sīlakkhandho samādhikkhandho ca samatho, paññakkhandho[6] vipassanā.

Tattha sakkāyo dukkhaṃ, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā[7].

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ[8], samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato[1] upagacchanti vedanam | pe[2] | saññam saṃkhāre viññāṇam attato[1] upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantam attānam upagacchanti attani vā rūpam rūpasmiṃ[9] vā attānam ye[10] vedanāvantam | pe[11] | ye[12] saññāvantam ye[10] saṃkhāravantam [13] ye[10] viññāṇavantam attānam upagacchanti attani vā viññāṇam viññāṇasmiṃ vā attānaṃ, ime vuccanti sassatavādino ti.

Tattha ucchedasassatavādā ubho antā[14], ayam saṃsārapavatti.

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[1] atthato, B_1 [2] pa, B B_1 [3] om B_1
[4] pa, B [5] °smi, B B_1 [6] paññā°, B
[7] °gāminī pa°, B_1 [8] vipari°, B [9] °smi, B_1
[10] om B_1 S [11] pa, B, om B_1 [12] om S
[13] pe, S [14] anto, B_1

Tassā[1] paṭipakkho majjhimā paṭipadā ariyo aṭṭhangiko maggo, ayaṃ saṃsāranivatti[2]

Tattha pavatti dukkham, tadabhisango taṇhā samudayo[3], taṇhānirodho dukkhanirodho, ariyo aṭṭhangiko maggo dukkhanirodhagāminīpaṭipadā

Imāni cattāri saccāni

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo

Tattha uccheda-sassataṃ samāsato vīsativatthukā sakkā-

* yadiṭṭhi, vitthārato dvāsaṭṭhi diṭṭhigatāni

* Tesam paṭipakkho tecattālīsa[4] bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kasiṇāyatanāni

* Dvāsaṭṭhi diṭṭhigatāni mohajālam anādi anidhanappavattam[5] Tecattālīsa[6] *bodhipakkhiyā dhammā ñāṇavajiram*[7] mohajālapadālanam

Tattha moho avijjājalam bhavataṇhā

Tena vuccati pubbā koṭi na paññāyati avijjāya[8] bhavataṇhāya cā ti

* 2 Tattha diṭṭhicarito asmim sāsane pabbajito sallekhānusantatavutti[9] bhavati sallekhe tibbagāravo, taṇhācarito asmim[10] sāsane pabbajito sikkhānusantatavutti bhavati sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmam[11] okkamanto dhammānusārī bhavati, taṇhācarito sammattaniyāmam[12] okkamanto saddhānusārī[13] bhavati, diṭṭhicarito sukhāya paṭipadāya dandhābhiññāya[14] khippābhiññāya ca niyyāti, taṇhācarito dukkhāya[15] paṭipadāya dandhābhiññāya[14] khippābhiññāya ca[16] niyyāti (Cf p 7)

Tattha kim kāraṇam, yam taṇhācarito dukkhāya paṭipadāya dandhābhiññāya[14] khippābhiññāya ca niyyāti?

Tassa hi kāmā apariccattā[17] bhavanti

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[1] tassa, B S [2] sārani°, B₁
[3] dukkhasamudayo, B₁
[4] °cattālīsa, B , °tālisaṃ, S [5] navapavattaṃ, B₁.
[6] °tālisam, B₁ S [7] °vacīraṃ, B
[8] S *adds* ca [9] saṃlekhānusantati°, B₁ Com.
[10] asmi, B₁ [11] samata°, B₁ [12] samata°, B₁
[13] saddā°, B₁ [14] dandā°, B₁. [15] dukkhā, S
[16] *om.* B₁. [17] °mattā, S

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca[1] dhammaṃ ājānāti.[2]

Yo pana ayaṃ diṭṭhicarito[3], ayaṃ ādito yeva kāmehi anatthiko bhavati. So tato viveciyamāno khippañ ca paṭinissarati[4] khippañ ca dhammaṃ ājānāti.[2]

Dukkhā[5] pi[6] paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sukhā pi paṭipadā duvidhā: dandhābhiññā ca khippābhiññā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ[7] ca paṭinissaranti dandhañ ca dhammaṃ ājānanti.[2] Ye tikkhindriyā, te khippañ ca paṭinissaranti khippañ ca dhammaṃ ājānanti.[2]

Imā catasso paṭipadā.

Ye hi[8] keci niyyiṃsu[9] vā[10] niyyanti vā niyyissanti[11] vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukkaṃ maggaṃ[12] paññāpenti abudhajanasevitāya bālakantāya rattavāsiniyā[13] nandiyā bhavataṇhāya āvattanatthaṃ.[14]

Ayaṃ vuccati nandiyāvattassa nayassa bhūmī ti.

Tenāha —

Taṇhañ ca avijjaṃ[15] pi ca | samathenā ti.

3. Veyyākaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusārī[16] ca lokavivaṭṭānusārī[10] ca[10]. Vaṭṭaṃ nāma saṃsāro, vivaṭṭaṃ nibbānaṃ.

a) Kammaṃ[17] kilesā[17] hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitabbaṃ.

Taṃ kathaṃ daṭṭhabbaṃ?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha daṭṭhabbā?

Dasavatthuke kilesapuñje.[18]

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1 'va, S. 2 ajā°, S. 3 S adds ca. 4 panissarati, S. 5 dukkha, B_1 S. 6 om. B_1. 7 dandha, S, and omits ca. 8 hi pi, S. 9 niyyāsu, S; niyaṃsu, B_1. 10 om. S. 11 niyissanti, B S. 12 catumaggaṃ, B_1. 13 ratti°, B_1. 14 av°, B.; aṭṭhānavattanatthaṃ, B_1. 15 °jjañ (without pi), B_1 S. 16 °rī, B.; °vattānusārī, B_1. 17 kamma°, B S.; °so, B_1. 18 °puñjake, B_1; °buñjake, S.

Katamāni dasa vatthūni?[1]

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo[2], cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamaṃ upādānaṃ, dutiye vipallāse dutiyaṃ upādānaṃ, tatiye vipallāse tatiyaṃ upādānaṃ, catutthe vipallāse catutthaṃ upādānaṃ. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāṇaṭṭhiti, dutiye salle dutiyā viññāṇaṭṭhiti, tatiye salle tatiyā viññāṇaṭṭhiti, catutthe salle catutthā[3] viññāṇaṭṭhiti. Paṭhamāyaṃ viññāṇaṭṭhitiyaṃ paṭhamaṃ agatigamanaṃ, dutiyāyaṃ viññāṇaṭṭhitiyaṃ dutiyaṃ agatigamanaṃ, tatiyāyaṃ viññāṇaṭṭhitiyaṃ tatiyaṃ agatigamanaṃ, catutthāyaṃ[4] viññāṇaṭṭhitiyaṃ catutthaṃ agatigamanaṃ.

☆ Tattha yo ca kabaḷīkāro[5]-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu subhan ti vipallāso[6] yo ca dukkhesu sukhan ti vipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā[7] ti[7] vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

[1] vatthukāni, S [2] °diṭṭhiyo, B_1
[3] catutthi, B., catuttho, B_1 [4] catutthiyaṃ, B
[5] kabaliṃkāro, S [6] bhanti°, S [7] attaṃ, S

Tattha yañ ca kāmupādānam yañ ca bhavupādānam, ime taṇhācaritassa puggalassa upakkilesā, yañ ca diṭṭhupādānam yañ ca attavādupādānam, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmayogo yo ca bhavayogo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā[1]-kāyagandho yo ca byāpādokāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idam-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca[2] kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo[3] ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇaṭṭhiti yā ca vedanūpagā viññāṇaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca saññūpagā viññāṇaṭṭhiti yā ca saṃkhārūpagā viññāṇaṭṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamanam yañ ca dosā agatigamanam, ime taṇhācaritassa puggalassa upakkilesā, yañ ca bhayā agatigamanam yañ ca mohā agatigamanam, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabaliṅkāre[4] āhāre asubhesu subhan ti vipallāso[5], phasse āhāre dukkhesu sukhan ti vipallāso, viññāṇe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito[6] kāme[7] upādiyati, idam vuccati kāmupādānam, dutiye vipallāse ṭhito anāgatam bhavam[8]

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[1] avijjā, S [2] om B_1 [3] om S
[4] kabaliṃkāre, S [5] bhanti°, S
[6] dhito, B_1 *always* [7] nāme, S [8] sabhava, B_1

upādiyati, idam vuccati bhavupādānam tatiye vipallāse ṭhito samsārābhinandinim[1] diṭṭhim upādiyati, idam vuccati diṭṭhupādānam, catutthe vipallāse ṭhito attānam kappiyam[3] upādiyati, idam vuccati attavādupādānam[4]

Kāmupādānena kāmehi samyujjati, ayam vuccati kāmayogo, bhavupādānena bhavehi samyujjati, ayam vuccati bhavayogo, diṭṭhupādānena pāpikāya diṭṭhiyā samyujjati ayam vuccati diṭṭhiyogo, attavādupādānena avijjāya samyujjati, ayam vuccati avijjāyogo

Paṭhame yoge ṭhito abhijjhāya kāyam gandhati ayam vuccati abhijjhākāyagandho dutiye yoge ṭhito byāpādena kāyam gandhati, ayam vuccati byāpādakāyagandho, tatiye yoge ṭhito parāmāsena kāyam gandhati, ayam vuccati parāmāsakāyagandho catutthe yoge ṭhito idam-saccābhinivesena kāyam gandhati ayam vuccati idamsaccābhinivesakāyagandho

Tassa evam gandhitā kilesā āsavanti

Kuto[5] ca vuccati āsavantī ti[5]?

* Anusayato[6] vā pariyuṭṭhānato vā

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāyagandhena bhavāsavo, parāmāsakāyagandhena diṭṭhāsavo, idamsaccābhinivesakāyagandhena avijjāsavo

Tassa ime cattāro āsavā vepullam gatā oghā bhavanti Iti āsavavepullā oghavepullam

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho, diṭṭhāsavena diṭṭhogho, avijjāsavena avijjogho

Tassa ime cattāro oghā anusayasahagatā[6] ajjhāsayam anupaviṭṭhā[7] hadayam āhacca tiṭṭhanti, tena vuccanti sallā iti

Tattha kāmoghena rāgasallo, bhavoghena dosasallo, diṭṭhoghena mānasallo, avijjoghena mohasallo

Tassa imehi catūhi sallehi pariyādinnam viññānam catūsu dhammesu santhahati rūpe, vedanāya, saññāya, samkhāresu

* Tattha rāgasallena nandūpasecanena[8] viññānena rūpū-

[1] °m, S; °nandati, B_1 [2] diṭṭhi, S
[3] kappayati, B_1 S [4] attha°, B_1 [5] [5] *missing in* B_1
[6] anussaya°, B_1 [7] anusappaviṭṭhā, S
[8] °passecanena, B_1 *always*

pagā[1] viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena[1] vedanūpagā viññāṇaṭṭhiti, mānasallena nandūpasecanena viññāṇena saññūpagā[3] viññāṇaṭṭhiti[2], mohasallena nandūpasecanena viññāṇena saṅkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitīhi upatthaddhaṃ viññāṇaṃ catūhi dhammehi agatiṃ[4] gacchati: chandā dosā, bhayā mohā.

Tattha rāgena chandā[5] agatiṃ[5] gacchati, dosena dosā agatiṃ gacchati, bhayena bhayā agatiṃ gacchati, mohena mohā agatiṃ gacchati.

Iti kho tāni ca kammāni ime ca kilesā. Esa hetu saṃsārassa.

Evaṃ sabbe[6] kilesā catūhi vipallāsehi niddisitabbā[7].

b) Tattha imā catasso disā: kabaḷīkāro āhāro asubhe subhan ti vipallāso kāmupādānaṃ kāmayogo abhijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani[9] attā ti vipallāso attavādupādānaṃ[10] avijjāyogo idaṃsaccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṅkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā[11] disā[11].

Tattha yo ca kabaḷīkāro[8] āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmayogo abhijjhākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho, byañjanam eva nānaṃ.

Ime rāgacaritassa puggalassa upakkilesā.

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[1] [1] *missing in* S [2] °diṭṭhi, S [3] *om.* S [4] °ti, S
[5] chandāgati, S, *and similarly in the correspondent words*
[6] sabba°, B_1 [7] niddissi°, B_1 [8] kabaḷiṃkāro, S
[9] anattā ti, B_1 [10] attha°, B_1
[11] catuttha°, B_1 S, catutthi d°, B

Tattha yo ca phasso[1] āhāro[1] yo ca dukkhe sukhan ti vipallāso bhavupādānam bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanupagā viññāṇaṭṭhiti dosā agatigamanan ti imesam dasannam suttānam eko attho byañjanam eva nānam

Ime dosacaritassa puggalassa upakkilesā

Tattha yo ca viññāṇāhāro[2] yo ca anicce niccan ti vipallāso diṭṭhupādānam diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti imesam dasannam suttānam eko attho byañjanam eva nānam

Ime diṭṭhicaritassa mandassa upakkilesā

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānam avijjāyogo idam-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti imesam dasannam suttānam eko attho byañjanam eva nānam

Ime diṭṭhicaritassa udattassa[3] upakkilesā

Tattha yo ca kabaliṅkāro-āhāro[4] yo ca phasso-āhāro, ime appaṇihitena vimokkhamukhena pariññam gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukhena pahānam abbhattam[5] gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā[6] ti vipallāso animittena

Tattha[7] kāmupādānañ[7] ca[3] bhavupādānañ ca appaṇihitena vimokkhamukhena pahānam gacchanti, diṭṭhupādānam suññatāya, attavādupādānam animittena

Tattha[7] kāmayogo[7] ca bhavayogo ca appaṇihitena vimokkhamukhena pahānam gacchanti, diṭṭhiyogo suññatāya, avijjāyogo animittena

Tattha abhijjhākāyagandho[8] ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānam gacchanti,

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[1] phassāh°, B_1 [2] vipassanā°, S [3] *om* S
[4] hāro, B_1, S *has* kabaliṅkārāhāro
[5] abhattam, B_1 [6] attanā, S [7] attakā°, S
[8] avijjāya kāya°, S

paramāsakāyagandho suññatāya, idaṃ-saccābhinivesakāyagandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

*Tattha kāmogho ca bhavogho ca appaṇihitena vimo*kkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rāgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca[1] viññāṇaṭṭhiti vedanūpagā ca viññāṇaṭṭhiti appaṇihitena vimokkhamukhena pahānaṃ gacchanti, saññūpagā suññatāya, saṅkhārūpagā animittena.

Tattha *chandā ca agatigamanaṃ dosā ca agatigamanaṃ* appaṇihitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamanaṃ suññatāya, mohā agatigamanaṃ animittena vimokkhamukhena pahānaṃ gacchanti[2].

c) *Iti sabbe lokavaṭṭānusārino dhammā niyyanti te* lokā tīhi vimokkhamukhehi[3]. Tatridaṃ niyyānaṃ catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā, cattāro sammappadhānā[4], cattāro acchariyā abbhutadhammā, cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro sukhabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamaṃ satipaṭṭhānaṃ, dutiyā paṭipadā dutiyaṃ satipaṭṭhānaṃ, tatiyā paṭipadā tatiyaṃ satipaṭṭhānaṃ, catutthā[5] paṭipadā catutthaṃ satipaṭṭhānaṃ. Paṭhamaṃ satipaṭṭhānaṃ paṭhamaṃ jhānaṃ, dutiyaṃ satipaṭṭhānaṃ dutiyaṃ jhānaṃ, tatiyaṃ satipaṭṭhānaṃ tatiyaṃ jhānaṃ, catutthaṃ satipaṭṭhānaṃ catutthaṃ jhānaṃ. Paṭhamaṃ jhānaṃ paṭhamo vihāro, dutiyaṃ jhānaṃ dutiyo vihāro, tatiyaṃ jhānaṃ tatiyo vihāro, catutthaṃ jhānaṃ catuttho vihāro. Paṭhamo vihāro paṭhamaṃ sammappadhānaṃ[6], dutiyo vihāro[6] dutiyaṃ sammappadhānaṃ[6], tatiyo vihāro tatiyaṃ sammappadhānaṃ[6], catuttho vihāro catut-

[1] *om* S [2] gacchati, B [3] B_1 *adds* ti
[4] °paṭṭhānā, B_1, *and so always written with* ṭṭh
[5] catutthī, B [6] *om* B S

thaṃ sammappadhānaṃ. Paṭhamaṃ sammappadhānaṃ paṭhamo acchariyo abbhuto dhammo, dutiyaṃ sammappadhānaṃ[1] dutiyo acchariyo[1] abbhuto[1] dhammo[1], tatiyaṃ sammappadhānaṃ[1] tatiyo acchariyo[1] abbhuto[1] dhammo[1], catutthaṃ sammappadhānaṃ catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamaṃ adhiṭṭhānaṃ, dutiyo acchariyo abbhuto dhammo dutiyaṃ adhiṭṭhānaṃ, tatiyo acchariyo abbhuto dhammo tatiyaṃ adhiṭṭhānaṃ, catuttho acchariyo abbhuto dhammo catutthaṃ adhiṭṭhānaṃ. Paṭhamaṃ adhiṭṭhānaṃ paṭhamā samādhibhāvanā, dutiyaṃ adhiṭṭhānaṃ dutiyā samādhibhāvanā, tatiyaṃ adhiṭṭhānaṃ tatiyā samādhibhāvanā, catutthaṃ adhiṭṭhānaṃ catutthī[2] samādhibhāvanā. Paṭhamā samādhibhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhibhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhibhāvanā tatiyo sukhabhāgiyo dhammo, catutthī[2] samādhibhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamaṃ appamāṇaṃ, dutiyo sukhabhāgiyo dhammo dutiyaṃ appamāṇaṃ, tatiyo sukhabhāgiyo dhammo tatiyaṃ appamāṇaṃ, catuttho sukhabhāgiyo dhammo catutthaṃ appamāṇaṃ.

Paṭhamā paṭipadā bhāvitā bahulīkatā paṭhamaṃ satipaṭṭhānaṃ paripūreti, dutiyā paṭipadā bhāvitā bahulīkatā dutiyaṃ satipaṭṭhānaṃ paripūreti, tatiyā paṭipadā bhāvitā bahulīkatā tatiyaṃ satipaṭṭhānaṃ paripūreti, catutthā[2] paṭipadā bhāvitā bahulīkatā catutthaṃ satipaṭṭhānaṃ paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulīkato paṭhamaṃ[3] jhānaṃ[3] paripūreti, dutiyo satipaṭṭhāno bhāvito bahulīkato dutiyaṃ jhānaṃ paripūreti, tatiyo satipaṭṭhāno bhāvito bahulīkato tatiyaṃ jhānaṃ paripūreti, catuttho satipaṭṭhāno bhāvito bahulīkato catutthaṃ jhānaṃ paripūreti. Paṭhamaṃ jhānaṃ bhāvitaṃ bahulīkataṃ paṭhamaṃ vihāraṃ paripūreti, dutiyaṃ jhānaṃ bhāvitaṃ bahulīkataṃ dutiyaṃ vihāraṃ paripūreti, tatiyaṃ jhānaṃ bhāvitaṃ bahulīkataṃ tatiyaṃ vihāraṃ paripūreti, catutthaṃ jhānaṃ bhāvitaṃ bahulī-

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[1] *om.* B S.   [2] catutthī, B.

[3] paṭhamajjh°, S., *and so in every similar case.*

kataṃ catutthaṃ vihāraṃ paripūreti. Paṭhamo vihāro bhāvito bahulīkato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, dutiyo vihāro bhāvito bahulīkato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulīkato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulīkato uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiṃ[1] asammosaṃ[2] bhiyyobhāvaṃ paripūreti. Paṭhamaṃ sammappadhānaṃ bhāvitaṃ bahulīkataṃ mānappahānaṃ paripūreti, dutiyaṃ sammappadhānaṃ bhāvitaṃ bahulīkataṃ ālayasamugghātaṃ paripūreti, tatiyaṃ sammappadhānaṃ bhāvitaṃ bahulīkataṃ avijjāpahānaṃ paripūreti, catutthaṃ sammappadhānaṃ bhāvitaṃ bahulīkataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitaṃ bahulīkataṃ saccādhiṭṭhānaṃ paripūreti, ālayasamugghāto bhāvito bahulīkato cāgādhiṭṭhānaṃ paripūreti, avijjāpahānaṃ bhāvitaṃ bahulīkataṃ paññādhiṭṭhānaṃ paripūreti, bhavūpasamo bhāvito bahulīkato upasamādhiṭṭhānaṃ paripūreti. Saccādhiṭṭhānaṃ bhāvitaṃ bahulīkataṃ chandasamādhiṃ paripūreti, cāgādhiṭṭhānaṃ bhāvitaṃ bahulīkataṃ viriyasamādhiṃ paripūreti, paññādhiṭṭhānaṃ bhāvitaṃ bahulīkataṃ cittasamādhiṃ paripūreti, upasamādhiṭṭhānaṃ bhāvitaṃ bahulīkataṃ vīmaṃsāsamādhiṃ[3] paripūreti. Chandasamādhi bhāvito bahulīkato indriyasaṃvaraṃ paripūreti, viriyasamādhi bhāvito bahulīkato tapaṃ paripūreti, cittasamādhi bhāvito bahulīkato buddhiṃ paripūreti, vīmaṃsāsamādhi bhāvito bahulīkato sabbupadhipaṭinissaggaṃ[4] paripūreti. Indriyasaṃvaro bhāvito bahulīkato mettaṃ paripūreti, tapo bhāvito bahulīkato karuṇaṃ paripūreti, buddhi bhāvitā bahulīkatā muditaṃ paripūreti, sabbupadhipaṭinissaggo[5] bhāvito bahulīkato upekkhaṃ paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamaṃ jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ chandasamādhi indriyasaṃvaro mettā iti

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[1] ṭhiti, S., iti, B_1. [2] asammosaṃ, B. B_1.
[3] vīmaṃsādhipati, B_1. [4] °nisaggaṃ, B_1.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānam dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānam viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyam jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti tatiyā disā, catutthā[1] paṭipadā catuttho satipaṭṭhāno catuttham jhānam catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimaṃsāsamādhi sabbupadhipaṭinissaggo[2] upekkhā[3] iti catutthā[4] disā

Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamaṃ jhānam paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānam[5] chandasamādhi indriyasaṃvaro mettā iti imesaṃ dasannam suttānaṃ eko attho byañjanam eva nānam

Idam rāgacaritassa puggalassa bhesajjam

Dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyam jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo[6] karuṇā iti imesam dasannam suttānam eko attho byañjanam eva nānaṃ

Idam dosacaritassa puggalassa bhesajjam

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānam tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānam cittasamādhi buddhi muditā iti imesam dasannaṃ suttānam eko attho byañjanam eva nānaṃ

Idam diṭṭhicaritassa[7] mandassa bhesajjam

Catutthā[1] paṭipadā catuttho satipaṭṭhāno catuttham jhānam catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānam vimaṃsā samādhi sabbupadhipaṭinissaggo[8] upekkhā iti imesam dasannam suttānam eko attho byañjanam eva nānaṃ

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[1] catutthī, B S [2] °nisaggo, B_1 [3] upekhā, B_1
[4] catutthī, B S, °tthi, B_1 [5] samādhiṭṭhānaṃ, S
[6] B_1 S *insert* kammam [7] B_1 S *add* puggalassa
[8] °paṭipadānisaggo, B_1

Idam diṭṭhicaritassa udattassa bhesajjam.

Tattha dukkhā[1] ca paṭipadā dandhābhiññā dukkhā ca paṭipadā khippābhiññā appaṇihitaṃ vimokkhamukhaṃ, sukhā-paṭipadā[2] dandhābhiññā suññatavimokkhamukham[3], sukhā paṭipadā[2] khippābhiññā animittaṃ[4] vimokkhamukham[4].

Tattha kāye kāyānupassitā[5] satipaṭṭhānam[6] ca[7] vedanāsu vedanānupassitā[8] satipaṭṭhānañ ca appaṇihitam vimokkhamukham, citte cittānupassitā suññatavimokkhamukham[9], dhammesu dhammānupassitā animittam[4] vimokkhamukham[4].

Tattha paṭhamañ[10] ca[10] jhānam[10] dutiyañ ca jhānam appaṇihitam vimokkhamukham, tatiyam jhānam suññatā, catuttham jhānam animittam vimokkhamukham.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitam vimokkhamukham, tatiyo vihāro suññatā, catuttho vihāro animittaṃ vimokkhamukhaṃ.

Tattha paṭhamañ ca sammappadhānam dutiyañ ca sammappadhānam appaṇihitam vimokkhamukhaṃ, tatiyaṃ sammappadhānaṃ suññatā, catuttham sammappadhānam animittam vimokkhamukham.

Tattha mānapahānañ ca ālayasamugghāto ca[11] appaṇihitam vimokkhamukhaṃ, avijjāpahānam suññatā, bhavūpasamo animittam vimokkhamukham.

Tattha saccādhiṭṭhānañ ca cāgādhiṭṭhānañ ca appaṇihitaṃ vimokkhamukham, paññādhiṭṭhānam suññatā, upasamādhiṭṭhānam animittam vimokkhamukham.

Tattha chandasamādhi ca[11] viriyasamādhi ca appaṇihitam vimokkhamukham, cittasamādhi suññatā, vīmaṃsāsamādhi animittam vimokkhamukham.

Tattha indriyam saṃvaro ca tapo ca appaṇihitam vimokkhamukham, buddhi suññatā, sabbupadhipaṭinissaggo[12] animittaṃ vimokkhamukhaṃ.

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[1] dukkhañ, S. [2] sukha°, S. [3] °mukhā, S.
[4] °ttavi°, B. [5] °passanā, B_1, °passī viharatā, S.
[6] °ppadhānam, S. [7] *om.* B_1 S. [8] °passinī, B_1.
[9] suññatā°, B_1 S. [10] °paṭhamajhānam, B_1.
[11] *om.* S. [12] °dhinisaggā, B_1.

Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukhaṃ, muditā suññatā, upekkhā[1] animittaṃ vimokkhamukhaṃ.

(d) Tesaṃ vikkīḷitaṃ.

Cattāro āhārā, tesaṃ paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesaṃ paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesaṃ paṭipakkho cattāri jhānāni. Cattāro yogā, tesaṃ paṭipakkho cattāro vihārā. Cattāro gandhā, tesaṃ paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesaṃ paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesaṃ paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesaṃ paṭipakkho catasso samādhibhāvanā. Catasso[2] viññāṇaṭṭhitiyo, tāsaṃ paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesaṃ paṭipakkho catasso appamaññā.

Sīhā buddhā paccekabuddhā sāvakā ca hatarāgadosamohā.[3]

Tesaṃ vikkīḷitaṃ[4] *bhāvanā sacchikiriyā byantikiriyā ca.*

Vikkīḷitaṃ indriyādhiṭṭhānaṃ, vikkīḷitaṃ vipariyāsānadhiṭṭhānañ[5] ca. Indriyāni saddhammagocaro, vipariyāsā kilesagocaro.

Ayaṃ vuccati sīhavikkīḷitassa ca[6] nayassa[6] disālocanassa ca[6] nayassa bhūmī ti.

Tenāha —

Yo neti vipallāsehi[7] | kilese[8]

Veyyākaraṇesu hi ye | kusalākusalā[9] ti ca.

4. Tattha ye dukkhāya paṭipadāya[10] dandhābhiññāya khippābhiññāya[6] ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesaṃ catunnaṃ puggalānaṃ ayaṃ saṃkileso: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāṇaṭṭhitiyo cattāri agatigamanāni ti.

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[1] upekhā, S. [2] cattāro, B_1. [3] gata°, S. [4] °tā, B_1.
[5] vipariyāsana°, B_1; vipariyāsaṃ nadhiṭṭhānañ, S.
[6] *om.* S. [7] °se ti, B_1. [8] saṃkilesehi, B. S.; *om.* B_1; S *adds* ca. [9] kusalā, B_1. [10] °dāṃ, S.

Tesam catunnam puggalānam idam vodānam catasso patipadā cattāro satipatthānā cattāri jhānāni cattāro vihārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhitthānāni catasso samādhibhāvanā cattāro sukhabhāgiyā dhammā catasso appamaññā iti

Tattha ye dukkhāya patipadāya dandhābhiññāya khippābhiññāya ca niyyanti ime dve puggalā Ye sukhāya patipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā

Tattha yo sukhāya patipadāya khippābhiññāya ca niyyāti ayam ugghatitaññū yo sādhāraniyāya[1], ayam vipañcitaññū, * yo dukkhāya patipadāya dandhābhiññāya niyyāti, ayam neyyo

Tattha Bhagavā ugghatitaññussa puggalassa samatham upadissati, neyyassa vipassanam samathavipassanam vipañcitaññussa[2]

Tattha Bhagavā ugghatitaññussa puggalassa mudukam dhammadesanam upadissati, tikkham neyyassa, mudutikkham vipañcitaññussa[3]

Tattha Bhagavā ugghatitaññussa puggalassa samkhittena dhammam desayati, samkhittavitthārena vipañcitaññussa vitthārena neyyassa

Tattha Bhagavā *ugghatitaññussa puggalassa* nissaranam upadissati, vipañcitaññussa ādīnavañ ca nissaranañ ca upadissati, neyyassa assādañ ca ādīnavañ ca nissaranañ ca upadissati (Cf p 7)

Tattha Bhagavā ugghatitaññussa adhipaññā-sikkham paññāpayati, adhicittam vipañcitaññussa, adhisīlam neyyassa

Tattha ye dukkhāya patipadāya dandhābhiññāya[4] khippābhiññāya ca niyyanti, ime dve puggalā Ye sukhāya patipadāya dandhābhiññāya khippābhiññāya ca niyyanti, *ime dve puggalā* Iti kho cattāro hutvā tīni bhavanti ugghatitaññū, vipañcitaññū, neyyo ti

Tesam tinnam puggalānam ayam samkileso tīni akusalamūlāni lobho-akusalamūlam doso akusalamūlam moho-

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[1] °aino, B_1 [2] B_1 *adds* puggalassa
[3] S *adds* puggalassa [4] B_1 S *add* ca

akusalamūlaṃ[1], tīṇi duccaritāni kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, tayo akusalavitakkā[2] kāmavitakko byāpādavitakko vihiṃsāvitakko, tisso akusalasaññā kāmasaññā byāpādasaññā vihiṃsāsaññā, tisso viparītasaññā[3] niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā[4] vedanā dukkhā[5] vedanā adukkhamasukhā vedanā, tisso dukkhatā dukkhadukkhatā saṃkhāradukkhatā vipariṇāmadukkhatā, tayo aggī rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭā rāgajaṭā dosajaṭā mohajaṭā, tisso akusalūpaparikkhā[6] akusalaṃ kāyakammaṃ akusalaṃ vacīkammaṃ akusalaṃ manokammaṃ, tisso vipattiyo sīlavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tiṇṇaṃ puggalānaṃ idaṃ vodānaṃ: tīṇi kusalamūlāni alobho kusalamūlaṃ adoso kusalamūlaṃ[7] amoho-kusalamūlaṃ, tīṇi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, tayo kusalavitakkā nekkhammavitakko[8] abyāpādavitakko avihiṃsāvitakko, tayo samādhī savitakko savicāro samādhi avitakko-vicāramatto samādhi avitakko avicāro samādhi, tisso kusalasaññā nekkhammasaññā[9] abyāpādasaññā avihiṃsāsaññā, tisso aviparītasaññā[10] aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā[11] kusalaṃ kāyakammaṃ kusalaṃ vacīkammaṃ kusalaṃ manokammaṃ, tīṇi soceyyāni kāyasoceyyaṃ vacīsoceyyaṃ manosoceyyaṃ, tisso sampattiyo sīlasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisīlasikkhā adhicittasikkhā[12] adhipaññāsikkhā, tayo khandhā sīlakkhandho samādhikkhandho paññākkhandho[13], tīṇi vimokkhamukhāni suññataṃ animittaṃ appaṇihitan ti. Iti kho cattāri hutvā tīṇi bhavanti tīṇi hutvā dve bhavanti taṇhācarito ca[14] diṭṭhicarito ca.

Tesaṃ dvinnaṃ puggalānaṃ ayaṃ saṃkileso: taṇhā ca avijjā ca ahirikañ ca anottappañ ca asati ca asampajañ-

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1 °lan ti S 2 akusalā vi°, B_1
3 viparītā s°, B_1 4 sukhave°, B_1
5 dukkhave°, B_1 6 akusalamūpaparikkhāro, S
7 aku°, B_1 8 nekkhama°, B_1, nikkhama°, B
9 nekkhama°, B_1, nikkhama°, S 10 °tā s°, S
11 kusalaparikkhā, S 12 adhicittā°, B B_1
13 paññā°, B S. 14 *om* B_1

ñāṇañ ca ayonisomanasikāro[1] ca kosajjañ ca dovacassañ ca ahaṃkāro ca mamaṃkāro ca asaddhā[2] ca pamādo ca asaddhammasavanañ[3] ca asaṃvaro ca abhijjhā ca byāpādo ca nīvaraṇañ ca saṃyojanañ ca kodho ca upanāho ca makkho ca palāso ca issā ca macchariyañ[4] ca māyā ca sāṭheyyañ ca sassatadiṭṭhi ca ucchedadiṭṭhi cā ti.

Tesaṃ dvinnaṃ puggalānaṃ idaṃ vodānaṃ: samatho ca vipassanā ca hiri ca ottappañ ca sati ca sampajaññañ ca yonisomanasikāro[5] ca viriyārambho ca sovacassañ[6] ca dhamme-ñāṇañ ca anvaye-ñāṇañ ca khaye-ñāṇañ ca anuppāde-ñāṇañ ca saddhā ca appamādo ca saddhammasavanañ ca saṃvaro ca anabhijjhā ca abyāpādo ca rāgavirāgā ca cetovimutti avijjāvirāgā ca paññāvimutti[7] abhisamayo ca appicchatā[8] ca santuṭṭhi ca akodho ca anupanāho ca amakkho ca apalāso ca issāpahānañ ca macchariyapahānañ ca vijjā ca vimutti ca saṃkhatārammaṇo[9] ca vimokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati[10] tipukkhalassa ca nayassa aṅkusassa ca nayassa bhūmī ti.

Tenāha —

Yo akusale samūlehi | netī ti

Oloketvā[11] disalocanenā[12] ti ca

Niyuttaṃ nayasamuṭṭhānaṃ.

D

Sāsanapaṭṭhāna

1 Tattha aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā?

Sāsanapaṭṭhāne[13].

Tattha katamaṃ sāsanapaṭṭhānaṃ?

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1 ayoni ca ayoniso°, B1 2 assa°, S; asaddho B1
3 assa°, B1 4 macchariyañ, B S 5 yoni ca yoniso°, B1
6 sovaccañ, B1 7 B1 S *add* ca 8 api°, B; atijjhātī, B1
9 saṃkhāraṇāṇo°, S 10 *om* B1 S 11 °kayitvā, *all MSS*
12 disā°, *all MSS* 13 °nena, B

Saṃkilesabhāgiyaṃ suttaṃ, vāsanābhāgiyaṃ suttaṃ, nibbedhabhāgiyaṃ suttaṃ, asekhabhāgiyaṃ[1] suttaṃ, saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttaṃ, saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ, saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttaṃ, saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ[1] ca suttaṃ, saṃkilesabhāgiyañ ca *vāsanābhāgiyañ[2] ca[2] nibbedhabhāgiyañ[3]* ca suttaṃ, vāsanābhāgiyañ[4] ca nibbedhabhāgiyañ ca suttaṃ[4] taṇhāsaṃkilesabhāgiyaṃ suttaṃ, diṭṭhisaṃkilesabhāgiyaṃ suttaṃ, duccaritasaṃkilesabhāgiyaṃ[5] suttaṃ, taṇhāvodānabhāgiyaṃ[6] suttaṃ, diṭṭhivodānabhāgiyaṃ[6] suttaṃ, duccaritavodānabhāgiyaṃ[6] suttaṃ.

Tattha saṃkileso tividho: taṇhāsaṃkileso, diṭṭhisaṃkileso, *duccaritasaṃkileso.*

Tattha taṇhāsaṃkileso samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisaṃkileso vipassanāya visujjhati. Sā vipassanā paññākkhandho[7]. Duccaritasaṃkileso sucaritena visujjhati. Taṃ sucaritaṃ sīlakkhandho.

Tassa[8] sīle patiṭṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayaṃ puññakiriyavatthu[9] bhavati. Tatrupapattiyā[10] saṃvattati.

* Imāni cattāri suttāni sādhāraṇāni katāni aṭṭha bhavanti. *Tāni yeva aṭṭha suttāni sādhāraṇāni katāni* soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttaṃ bhinnaṃ bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇaṃ anuminitabbaṃ. Suttena suttaṃ anuminitabbaṃ.

2. Tattha katamaṃ saṃkilesabhāgiyaṃ suttaṃ?

Kāmandhā jālasañchannā[11] taṇhāchadanachāditā

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[1] asekkha°, S. [2] om. S.
[3] anibbedha°, S.; *then it continues:* asekkhabhāgiyañ ca suttaṃ saṃki° ca
[4-4] *missing in* B₁, S *repeats this phrase*
[5] duccaritaṃ saṃki° S. [6] °vodānaṃ bh°, S.
[7] paññā°, B. [8] tattha, B₁
[9] kiriya°, B., °vatthuṃ, S. [10] °yaṃ, B₁
[11] jālapacchannā, B₁ S.

pamattabandhanā[1] baddhā[1] macchā[2] va kumināmukhe[3]
jarāmaraṇaṃ anventi[4] vaccho khīrapako[5] va mātaran ti
(Cf p 36)

Idaṃ saṃkilesabhāgiyaṃ suttaṃ

Cattār' imāni bhikkhave agatigamanāni

Katamāni cattāri?[2] Chandā agatiṃ[6] gacchati, dosā agatiṃ gacchati, bhayā agatiṃ gacchati mohā agatiṃ gacchati Imāni kho[7] bhikkhave cattāri agatigamanāni Idam avoca Bhagavā Idaṃ vatvāna Sugato athāparaṃ etad avoca Satthā —

Chandā dosā bhayā mohā yo dhammaṃ ativattati[8]
nihīyati tassa yaso kālapakkhe va candimā ti (Cf A II p 18)

Idaṃ saṃkilesabhāgiyasuttaṃ

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce paduṭṭhena bhāsati[9] vā karoti vā
tato naṃ dukkham anveti cakkaṃ va vahato padan ti
(Dhp v 1)

Idaṃ saṃ°[10]

Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho[11] va nivāpapuṭṭho[12]
punappunaṃ gabbham upeti mando ti (Thag v 17, Dhp v 325)

Idaṃ saṃ°[13]

Ayasā va malaṃ samuṭṭhitaṃ
tat'[14] uṭṭhāya tam eva khādati
evaṃ atidhonacāriṇaṃ
sāni[15] kammāni nayanti[16] duggatin ti (Dhp v 240)

Idaṃ saṃ°[17]

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1 °bandhanā°, S , pamattābandhanā°, B1, bandhā, *all MSS*
2 maccho S 3 °mukhena, B1
4 anveti, S , andheti, B1 5 khīrū°, B , khīrūpago, S
6 agati, B1 S *throughout* 7 B1 *adds* me
8 abhi°, S 9 °ti, *all MSS* 10 S *in full*
11 mahīphavarāho, B1 12 °phuṭṭho, S , °vuṭṭho, B1
13 S *adds* pe | suttaṃ *throughout, unless otherwise annotated* 14 tad, B1 S 15 tīni, B1 S
16 niyyanti, B1 17 S *omits* saṃ°

Coro yathā sandhimukhe[1] gahīto
sakammunā haññati bajjhate ca
evam ayam pecca[3] pajā paratthā
sakammunā[2] haññati[4] bajjhate ca ti (Cf M II, p 74)

Idam saṃ°

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati
attano sukham esāno pecca[5] so na labhate[6] sukhan ti
(Ud p 12[7], Dhp v 131)

Idam saṃ°

Gunnañ ce taramānānaṃ jimham gacchati puṅgavo
sabbā tā jimham[8] gacchanti nette jimhagate sati
Evam eva[9] manussesu yo hoti seṭṭhasammato
so ce adhammam carati pageva itarā pajā,
sabbaṃ raṭṭham dukkham seti rājā ce hoti adhammiko ti
(A II, p 75 sq, Jāt III, p 111, V, p 222 242)

Idam saṃ°

Sukiccharūpā[10] vat' ime manussā
karonti pāpam upadhīsu[11] rattā
gacchanti te bahujanasannivāsaṃ
nirayam Avīcim[12] katukam[1] bhayānakan ti

Idam saṃ°

Phalam ve kadaliṃ hanti phalam veḷum[13] phalam[13] naḷaṃ
sakkāro kāpurisaṃ hanti gabbho assātariṃ[14] yathā ti
(S I, p 154, Vin II, p 188)

Idam saṃ°

Kodhamakkhagaru[15] bhikkhu lābhasakkāragāravā[16]
sukhette pūtibījaṃ[17] va saddhammasmiṃ[18] na rūhatī ti.

Idam saṃ°

Idhāham bhikkhave ekaccam puggalam cetasā ceto paricca buddhacakkhunā evaṃ pajānāmi, yathā kho ayam puggalo iriyati yañ ca paṭipadam paṭipanno yañ ca maggam samārū-

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[1] °mukhena, B₁ [2] sakammanā, B [3] pacca, B₁ S
[4] om S [5] pacca, *all MSS exc.* Com [6] labhate, B₁ S
[7] *See the corrections of this verse in the J P T S 1890, p 93* [8] °hā, B [9] evam, S Com
[10] sukicca°, B₁ [11] °dhisu, B B₁ Com
[12] avici°, B., avicitaṃ ka°, B₁ [13] veluph°, S
[14] °tarī, S, °tari, B [15] °guru, S [16] °naṃ, B₁ S
[17] putibi°, B B₁ [18] °smi, B₁

tho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathābhataṃ nikkhitto evaṃ niraye Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave padositaṃ[1] *Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa bhedā paraṃmaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati*[2]

Etaṃ atthaṃ Bhagavā avoca Tatth'etaṃ itivuccati

Paduṭṭhacittaṃ natvāna ekaccaṃ idha puggalaṃ
etaṃ atthaṃ viyākāsi Satthā bhikkhūna[3] *santike*
Imasmiṃ cāyaṃ samaye kālaṃ karissati puggalo
nirayasmiṃ[4] *upapajjeyya cittaṃ hi 'ssa padositaṃ*
Cittappadosahetū[5] *hi sattā gacchanti duggatiṃ*[6]
yathābhataṃ nikkhipeyya evaṃ eva tathāvidho
kāyassa bhedā duppañño nirayaṃ so 'papajjatī[7] *ti*

Ayaṃ pi attho vutto Bhagavatā, iti me sutan ti (Cf It p 12 sq)

Idaṃ sam°

Sace bhāyatha[8] *dukkhassa sace vo dukkhaṃ appiyaṃ*
mākattha pāpakaṃ kammaṃ āvi vā yadi vā raho
sace 'va pāpakaṃ kammaṃ karissatha karotha vā
na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf S I, p 209)

Idaṃ sam°

Adhammena dhanaṃ laddhā musāvādena cūbhayaṃ
mameti bālā maññanti, taṃ kathaṃ nu bhavissati? —
Antarāyā[9] *bhavissanti sambhat'assa vinassati*
matā saggaṃ na gacchanti, nanu ettāvatā hatā ti?

Idaṃ sam°

Kathaṃ khanati[10] *attānaṃ, kathaṃ mittehi jīrati*
kathaṃ vivattate dhammā, kathaṃ saggaṃ na gacchati? —
Lobhā khanati attānaṃ, luddho mittehi jīrati
lobhā vivattate dhammā, lobhā saggaṃ na gacchatī[11] *ti*

Idaṃ sam°

Caranti[12] *bālā dummedhā amitteneva attanā*
karontā[13] *pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ*

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[1] °tan ti, S [2] uppajj°, S [3] bhikkhūnaṃ, B S
[4] °smi, B₁ [5] cittapadosahetu, *all MSS* [6] °ti, B₁
[7] upapa°, S, upajja°, B₁ [8] bhayata, B₁
[9] *all MSS add* su [10] khanāti, S [11] °ti (*without* ti), S
[12] ca rakkhanti, B [13] °to, B₁, °ti, B

Na tam kammam katam[1] *sadhu yam katvā anutappati*[2]
yassa assumukho rodam vipākam patisevati ti (S I p 57, Dhp v 66 sq)

Idam sam°

Dukkaram duttitikkhañ ca avyattena sāmannam
bahū hi tattha sambādhā yattha bālo pasīdati (S I, p 7)
Yo hi atthañ ca dhammañ ca bhāsamāne Tathāgate
manam padosaye bālo[3], *mogham kho tassa jīvitam*

Etañ[4] *cāham*[4] *arahāmi dukkhañ ca ito ca pāpiyataram bhante, yo appameyyesu Tathāgatesu cittam padosemi avītarāgo*[5] *ti*

Idam sam°

Appameyyam paminanto ko 'dha vidvā vikappaye
appameyyam pamāyantam nivutam[6] *maññe akissavan ti*

Idam sam° [(S I, p 149)

Purisassa hi jātassa kudhārī[7] *jāyate mukhe*
yāya chindati attānam bālo dubbhāsitam bhanam (S I p 149, A V, p 171 174)
Na hi sattham[8] *sunisitam*[9] *visam halāhalam*[10] *iva*[11]
evam viraddham pāpeti[12] *vācā dubbhāsitā yathā ti*

Idam sam° [(Cf Jāt III, p 103)

Yo nindiyam pasamsati
tam vā nindati yo pasamsiyo
vicināti mukhena so kalim[13]
kalinā tena sukham na vindati
Appamatto ayam kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayam eva mahattaro kali
yo sugatesu[14] *manam padosaye ti*
Satam sahassānam nirabbudānam[15]
chattimsati[16] *pañca*[16] *ca abbudāni*

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[1] *om* B [2] °kappati, B₁ [3] balam, B₁
[4] etam tassa, B [5] °gā, *all MSS* [6] nivattam B₁
[7] *so all MSS* [8] sattam, B₁ S [9] sunissitam, S
[10] °lam, B₁ S Com., hālakalam, B₁ [11] pī ca, S
[12] pāteti, B₁, pāneti, S [13] kalī, S, kali, B₁
[14] °tena, B₁ [15] °dāni, B₁ [16] chattisatippañca, B

yam ariyagarahī nirayam upeti
vācam manañ ca paṇidhāya pāpakan ti (S I, p 149, A II, p 3 sq, V, p 171 174)

Idam saṃ°

Yo lobhaguṇe anuyutto so vacasā[1] *paribhāsati aññe assaddho avadaññū*[2] *maccharī pesuniyam anuyutto*

Mukhadugga vibhūta[3] *anariya*[4]
bhūnahu pāpaka dukkatakāri
purisanta kali avajātakaputta[5]
mā bahu bhāṇ' idha nerayiko 'si
Rajam ākirase ahitāya
sante garahasi kibbisakārī
bahūni[6] *duccaritāni caritvā*
gacchasi[7] *papatam*[8] *cirarattan*[9] *ti*

Idam saṃkilesabhāgiyam suttam

3 Tattha katamam vāsanābhāgiyam suttam?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato nam sukham anveti chāyā va anapāyinī ti (Dhp v 2)

Idam vāsanābhāgiyam suttam

Mahānāmo Sakko Bhagavantam etad avoca —

Idam bhante Kapilavatthu[10] *iddhañ c'eva phītañ ca bahujanam ākiṇṇamanussam sambādhabyūham*[11] *So kho aham bhante Bhagavantam vā*[7] *payirupāsitvā manobhāvaniye vā bhikkhū sāyanhasamayam Kapilavatthum*[12] *pavisanto bhantena*[13] *pi*[13] *hatthinā samāgacchāmi, bhantena pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi, bhantena pi sakaṭena samāgacchāmi, bhantena pi purisena samāgacchāmi Tassa mayham bhante tasmim samaye mussat' eva Bhagavantam ārabbha sati, mussati dhammam ārabbha sati, mussati saṃgham ārabbha sati Tassa mayham bhante evam hoti Imamhi cāham*[14] *sāyanhasamaye*[15] *kālam kareyyam*[16]*, kā mam' assa gati ko abhisamparāyo ti?*

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[1] B *adds* ca [2] anava° B₁ [3] °tam, B [4] °yam, S
[5] °vutta, S [6] B *adds* ca, S dha [7] B B₁ *add* kho
[8] pāpakam, S [9] cira°, S [10] vatthum, B₁ S
[11] sambādhavibhūham, B₁ [12] °vatthu, B₁ [13] °nāpi, S
[14] cāyam, S [15] samaye, S [16] °yya, B₁ S

Mā bhāyi Mahānāma mā bhāyi[1] *Mahānāma, apāpakaṃ te maraṇaṃ bhavissati apāpikā*[3] *kālaṃkiriyā*[4] *Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro Katamehi catūhi*[2]

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti iti pi so Bhagavā arahaṃ | pe[5] *| Satthā*[6] *devamanussānaṃ*[6] *buddho Bhagavā ti Dhamme | pe*[7] *| Saṃghe | pe*[6] *| ariyakantehi sīlehi samannāgato hoti akhaṇḍehi pe*[5] *| samādhisaṃvattanikehi*

Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro So mūlehi chinno katamena papateyyā ti[2]
Yena bhante ninno yena poṇo yena pabbhāro ti

Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakaṃ te maraṇaṃ bhavissati apāpikā kālakiriyā ti (S V, p 371)

Idaṃ vāsanābhāgiyaṃ suttaṃ

'Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati
attano sukham esāno pecca[8] *so labhate sukhan ti*
(Ud p 12, Dhp v 132)

Idaṃ vā°[9]

Gunnañ[10] *ce taramānānaṃ ujuṃ gacchati puṅgavo*
sabbā tā ujuṃ gacchanti nette ujuṃ gate sati
Evam eva manussesu yo hoti seṭṭhasammato
so ce[11] *'va*[11] *dhammaṃ carati pageva itarā pajā,*
sabbaṃ raṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti
(A II, p 76 Jāt III, p 111, V, p 168 242)

Idaṃ vā°

Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme Tena kho pana samayena sambahulā bhikkhū Bhaga-

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1 B_1 *adds* idaṃ 2 apāpikaṃ, B S
3 °kaṃ, B_1 4 °yaṃ, B_1
5 pa, B 6 *om* B 7 pa, B B_1, *om.* S
8 pacca, B B_1 9 B_1 S, *in full* 10 gunnañ, S
11 B *has* ce

vato cīvarakammaṃ karonti niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī ti. Tena kho pana samayena Isidatta-Purāṇā thapatayo[1] Sākete paṭivasanti kena-ci-d-eva karaṇīyena. Assosuṃ kho Isidatta-Purāṇā thapatayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ thapesuṃ 'yadā tvaṃ ambho purisa passeyyāsi Bhagavantaṃ āgacchantaṃ arahantaṃ sammāsambuddhaṃ, atha amhākaṃ āroceyyāsī' ti. Dvīhatīhaṃ ṭhito kho so[2] puriso addasa Bhagavantaṃ dūrato 'va āgacchantaṃ. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅkamitvā Isidatta-Purāne[3] thapatayo etad avoca 'ayaṃ bhante Bhagavā āgacchati arahaṃ sammāsambuddho, yassa dāni kālaṃ maññathā' ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā Bhagavantaṃ piṭṭhito piṭṭhito anubandhiṃsu. Atha kho Bhagavā maggā[4] okkamma yen' aññataraṃ rukkhamūlaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā[5] kho Isidatta-Purāṇā thapatayo Bhagavantaṃ etad avocuṃ —

Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā[6] Kosalesu cārikaṃ pakkamissatī' ti, hoti no tasmiṃ samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā bhavissatī' ti. Yadā[7] mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā[6] Kosalesu cārikaṃ pakkanto' ti[8], hoti no tasmiṃ samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Kāsīsu Magadhesu cārikaṃ pakkamissatī' ti, hoti[9] no tasmiṃ samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā

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1 dha°, B₁ *throughout* 2 *om* B
3 Purāṇā, B₁ 4 magge okkama, S
5 nisinno, *all MSS* 6 °yaṃ, B₁
7 *all MSS add* pana 8 *om* S 9 *om* B₁

bhavissatī ti. Yadā[1] *mayaṃ bhante Bhagavantaṃ suṇoma 'Kāsīsu*[2] *Magadhesu cārikaṃ pakkanto' ti, anappakā no tasmiṃ samaye anattamanatā hoti, anappakaṃ domanassaṃ 'dūre no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Magadhesu Kāsīsu cārikaṃ pakkamissatī' ti, hoti no tasmiṃ samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā bhavissatī' ti. Yadā*[3] *mayaṃ bhante Bhagavantaṃ suṇoma 'Magadhesu Kāsīsu cārikaṃ pakkanto' ti, hoti no tasmiṃ samaye attamanatā, hoti somanassaṃ āsanne no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Kosalesu Sāvatthiyaṃ*[4] *cārikaṃ*[5] *pakkamissatī' ti, hoti no tasmiṃ samaye attamanatā, hoti somanassaṃ 'āsanne no Bhagavā bhavissatī' ti. Yadā*[6] *mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyaṃ*[7] *viharati Jetavane Anāthapiṇḍikassa ārāme' ti, anappakā no tasmiṃ samaye attamanatā hoti, anappakaṃ somanassaṃ 'āsanne no Bhagavā' ti.*

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alañ ca pana vo thapatayo appamādāyā ti.

Atthi kho no bhante[8] *etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasaṃkhātataro cā ti.*

Katamo pana vo thapatayo etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasaṃkhātataro cā ti?

Idha mayaṃ bhante yadā rājā Pasenadī[9] *Kosalo uyyānabhūmiṃ gantukāmo hoti, ye te rañño Pasenadissa*[9] *Kosalassa nāgā opavayhā*[10] *te kappetvā yā tā rañño Pasenadissa*[9] *Kosalassa pajāpatiyo piyā manāpā tāsaṃ*[11] *ekaṃ purato ekaṃ pacchato nisīdāpema. Tāsaṃ kho pana bhante bhaginīnaṃ evarūpo gandho hoti, seyyathā pi nāma gandhakaraṇḍakassa tāva d eva vivariyamānassa, yathā taṃ rājārahena gandhena vibhūsitānaṃ. Tāsaṃ kho pana bhante bhaginīnaṃ evarūpo kāyasamphasso*[12] *hoti, seyyathā pi*

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[1] B S *add* pana. [2] *after* Ma°, B₁. [3] B₁ *adds* pana. [4] Sāvatthi, B₁ S. [5] *om* S. [6] *all MSS add* pana. [7] Kosallesu Sā°, B₁. [8] S *inserts* tasmiṃ samaye, B₁ tasmiṃ ca pamaye. [9] Passenadi, B₁. [10] opaguyhā, B₁, S. [11] tā, B₁. [12] kāyassa samph°, B₁ S.

nāma tūlapicuno vā kappāsapicuno vā, yathā tam rājakaññānam sukhedhitānam. Tasmim kho pana bhante samaye nāgo pi rakkhitabbo hoti, tā pi bhaginiyo rakkhitabbā honti, attā pi rakkhitabbo[1] *hoti. Na*[2] *kho pana mayam bhante abhijānāma tāsu bhaginīsu pāpakam cittam uppādentā*[3]. *Ayam kho no bhante etamhā sambādhā añño sambādho sambādhataro c'eva*[4] *sambādhasamkhātataro cā ti.*

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Alañ ca pana vo thapatayo appamādāya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasādena[5] *samannāgato hoti: iti pi so Bhagavā araham*[6] | *pe*[7] | *Satthā*[8] *devamanussānam*[8] *buddho Bhagavā ti. Dhamme ...*[9] *Samghe ...*[10] *vigatamalamaccherena cetasā agāram*[11] *ajjhāvasati, muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato*[1]

Imehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā araham[13] | *pe*[14] | *Satthā*[8] *devamanussānam*[8] *buddho Bhagavā ti. Dhamme ...*[15] *Samghe ...*[15] *Yam kho pana kiñci kule deyyadhammam, sabbam tam appaṭivibhattam sīlavantehi kalyāṇadhammehi. Tam kim maññatha thapatayo, kati viya te Kosalesu manussā ye tumhākam samasamā, yad idam dānasamvibhāgehī ti?*

Lābhā no bhante suladdham no bhante, yesam no Bhagavā evam jānātī ti. (S V, p 348 sqq)

Idam vā°[16]

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[1] °tabbā, S [2] no, B [3] °to, B S
[4] B_1 *adds* sambādho [5] avacca°, B_1
[6] *om* B_1 S [7] pa, B [8] *om* B [9] ca, B_1
[10] ca | pe | B_1 [11] aṅgāram, B_1
[12] B Com *add* appaṭivibhattaṃ [13] *om* B S
[14] pa, B B_1 [15] pa, B_1 [16] B S *in full*

Ekapupphaṃ[1] *pūjitvāna*[1] *sahassakappakoṭiyo*
deve c'eva manusse ca sesena parinibbuto ti[3]

Idaṃ vā°[4]

Assatthe[5] *haritobhāse saṃvirūḷhamhi pādape*
ekaṃ buddhagataṃ saññaṃ alabhiṃ[6] *'haṃ patissato*[7]
Ajja tiṃsaṃ tato kappā nābhijānāmi duggatiṃ[8]
tisso vijjā sacchikatā tassā[9] *saññāya vāsanā*[10] *ti*

Idaṃ vā°[11]

Piṇḍāya Kosalaṃ puraṃ pāvisi[12] *aggapuggalo*
anukampako purebhattaṃ taṇhāghātano[13] *muni*
Purisassa vaṭaṃsako [hatthe][14] *sabbapupphehi 'laṃkato,*
so addasāsi[15] *sambuddhaṃ bhikkhusaṃghapurakkhataṃ*[16]
Pavisantaṃ rājamagge[17] *devamanussapūjitaṃ*[18]
haṭṭho[19] *cittaṃ pasādetvā sambuddhaṃ upasaṃkami*
So [taṃ] vaṭaṃsakaṃ surabhiṃ[20] *vaṇṇavantaṃ manoramaṃ*[21]
sambuddhass'[22] *upanāmesi*[2] *pasanno sehi pāṇihi*[23]
Tato aggisikhā vaṇṇā buddhassa vapanantarā
sahassaraṃsī vijju va[24] *okkā nikkhami ānanā*
Padakkhiṇaṃ karitvāna sīse ādiccabandhuno
tikkhattuṃ parivaṭṭetvā[25] *muddhan'*[25] *antaradhāyatha*[26]
Idaṃ disvān'[27] *acchariyaṃ abbhutaṃ lomahaṃsanaṃ*
ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi[28] —
Ko hetu sitakammāya[29], *byākarohi mahāmune,*
dhammā loko bhavissati, kaṅkhā[30] *vitara*[30] *no*[30] *mune*
Yassa[31] *taṃ*[31] *sabbadhammesu sadā ñāṇaṃ pavattati*

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1 °pphañ ca jitv°, B. S. 2 sahassaṃ kappa°, S.
3 *om.* B. S. 4 vāsanā, B_1, vāsanābhāgiyaṃ, S.
5 assatte, B_1. 6 °bhi, B_1. Com., °bhī, S. 7 patiyato, B_1.
8 °ti, B. B_1. 9 tassa, B_1. S. 10 B_1 *adds* vā.
11 vāsanā, B_1. S. 12 pavisati B_1. S. 13 °tako, S. Com.
14 hattho, S. 15 addassāsi, S., B_1 *adds* naṃ.
16 pūre°, B. 17 °maggena, *all MSS.* 18 °mānusa°, B.
19 haṭṭhā, S., hattho, B_1. 20 surati, S. 21 °rammaṃ, B_1.
22 sambuddhassa panā°, B_1. 23 pāṇibhi, B.
24 iva, *all MSS.* 25 °vattetvā, B_1., °vaddetvā, S_1.
26 muddhi°, B_1., buddhantara°, S. 27 °vāna, B_1. S., disvā, B.
28 abruvi, S. 29 °kammassa, B.
30 kaṅkhavitarano, B_1., *also* S. *has* vitarano, °khaṃ vi°, Com.
31 yass' etaṃ, S.

kankhavemattikam[1] *theram Ānandam etad abravi —*
Yo so Ānanda puriso mayi cittam pasādayi
caturāsīti kappāni duggatim[2] *na gamissati*
Devesu devasobhaggam dibbam rajjam pasāsiya
manujesu manujindo rājā ratthe bhavissati[3]
So carimam pabbajitvā sacchikatvāna[4] *dhammatam*[5]
paccekabuddho dhūtarāgo Vatamsako [nāma] bhavissati
N'atthi citte pasannamhi appakā nāma dakkhinā
Tathāgate vā sambuddhe atha vā tassa sāvake
Evam acintiyā buddhā buddhadhammā acintiyā
acintiye[6] *pasannānam pāko*[7] *hoti acintiyo ti*
Idam vā°[8]

Idhāham bhikkhave ekaccam puggalam evam cetasā ceto paricca buddhacakkhunā evam pajānāmi, yatha ['ho ayam puggalo iriyati yañ ca patipadam patipanno yañ ca maggam samārūlho, imasmim cāyam samaye kālam kareyya yathābhatam nikkhitto evam sagge Tam kissa hetu[9] *Cittam hi* [9] *'ssa*[9] *bhikkhave pasāditam, cittappasādahetu ca pana evam idh' ekacco kāyassa bhedā parammaranā sugatim*[10] *saggam lokam upapajjeyyā ti*

Etam attham Bhagavā avoca Tatth' etam[10] *iti*[11] *vuccati*
Pasannacittam ñatvāna ekaccam idha puggalam
etam attham viyākāsi Satthā bhikkhūna[12] *santike*
Imasmiñ[13] *cāyam*[13] *samaye kālam kiriyātha*[14] *puggalo*
saggasmim[15] *upapajjeyya cittam hi 'ssa*[16] *pasāditam*
Cittapasādahetū hi sattā gacchanti sugatim
yathābhatam nikkhipeyya evam evam[17] *tathāvidho*
kāyassa bhedā sappañño saggam so upapajjati ti
Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf It p 13 sq)

Idam vā°[8]

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[1] kamkhā°, S, kankhi°, B   [2] °ti, B₁
[3] cari°, *all MSS against the metre*
[4] °katvā, B B₁ Com, B *adds* ca   [5] dhammam, B Com
[6] °yesu, B₁ S   [7] vipāko B₁ S   [8] B, S *in full*
[9] c'assa, B₁   [10] atth' etam, S   [11] *om* B₁ S
[12] °nam, B₁ S   [13] imasmim vāye, B₁   [14] °ka°, B₁
[15] saggamhi, B   [16] taññissa B₁   [17] etam, S

Suvannachadanam nāvam nāri āruyha tiṭṭhasi[1]
ogāhase pokkharanim[2] *padmam*[3] *chindasi pāninā* (V V p 4)
Kena te tādiso vanno ānubhāvo juti ca te
uppajjanti ca[4] *te bhogā ye keci manas'icchitā*
pucchitā[4] *devate samsa, kissa kammass' idam phalam*[6] —
Sā devatā attamanā devarājena pucchitā
pañham puṭṭhā[5] *viyākāsi*[6] *Sakkassa iti me sutam*[7]
Addhānapaṭipannāham[8] *disvā thūpam manoramam*[9]
tattha cittam pasādesi[10] *Kassapassa yasassino*
padmapupphehi[11] *pūjesi*[12] *pasannā sehi pānihi*[13]
Tass' eva kammassa phalam vipāko
etādisam[14] *katapuññā labhanti*[15] *ti*

Idam vā°[16]

Dānakathā sīlakathā saggakathā puññakathā puññavipākakathā ti[1]

Idam vā°[17]

Api cāpi pamsuthūpesu uddissakatesu[18] *dasabaladharānam tattha pi kāram katvā saggesu narā pamodentī*[19] *ti*[4]

Idam vā[20]

Devaputtasarīravannā sabbe subhagasanthiti[21]
udakena pamsum[22] *temetvā thūpam vaddheta*[23] *Kassapam*
Ayam sugatte[24] *sugatassa thūpo*
mahesino dasabaladhammacārino[25]
yasmim[26] *ime devamanujā pasannā*
kāram karonto[27] *jarāmaranā pamuccare ti*[4]

Idam vā[17]

Ulāram vata[28] *tam*[28] *āsi yāham thūpam*[29] *mahesino*

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[1] °ti, B S [2] °ni, *all MSS* [3] padumam, B₁ S
[4] *om* S [5] pucchā, S [6] byā°, B₁
[7] suttam, B₁ [8] addhāham pati°, S.
[9] °rammam, B₁ [10] °ti, B₁ S
[11] padmu°, B, paduma°, S, padumma°, B₁
[12] °sim, B₁ [13] °bhi, B₁, *om* B [14] °sā, S
[15] °ti (*without* ti), S [16] B₁ S *in full*
[17] vāsanā, B₁ S. [18] udissa°, B₁ [19] mod°, B₁
[20] vo vāsanābhāgi, S [21] °bhava°, S [22] °su, B₁
[23] vaddhedhi, S [24] sugate, B [25] °dhārino, B
[26] tasmim, B [27] °tā, S [28] vantam, S
[29] rūpam, B₁

uppalāni ca cattāri mālañ ca abhiropayiṃ
Ajja tiṃsaṃ[1] *tato kappā nābhijānāmi duggatiṃ*
vinipātaṃ na gacchāmi thūpaṃ pūjetvā Satthuno ti[3]

Idaṃ vā[4]

Battiṃsalakkhaṇadharassa[5] *vijitavijayassa lokanāthassa satasahassa*[6] *kappe mudito thūpaṃ apūjesiṃ*[7] *Taṃ mayā pasutaṃ*[8] *puññaṃ tena ca puññena devasobhaggaṃ rajjāni ca*[9] *kāritāni anāgantūna vinipātaṃ Yaṃ cakkhuṃ*[10] *adanta-damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbaṃ laddhaṃ, vimuttacitt'amhi vidhūtalatā ti*

Idaṃ vā°[4]

Sāmākaputtodanamattaṃ eva hi[11]
paccekabuddhasmiṃ[12] *adāsi dakkhiṇaṃ*
vimuttacitte akhile anāsave
araññavihāramhi[13] *asaṅgamānase*
Tasmiṃ[14] *ca okappayiṃ*[15] *dhammaṃ uttamaṃ*
tasmiṃ[14] *ca dhamme paṇidhesiṃ*[16] *mānasaṃ*
evaṃ vihārīhi[17] *me saṃyamo siyā*
bhave kudassu[18] *pi ca mā apekkhavā*
Tass' eva kammassa vipākato ahaṃ
sahassakkhattuṃ Kurusūpapajjatha
dīghāyukesu amamesu pāṇisu[19]
visesagāmīsu[20] *ahīnagāmisu*[21]
Tass' eva kammassa vipākato ahaṃ
sahassakkhattuṃ tidasopapajjatha
vicitramālābharaṇānulepisu
visiṭṭhakāyūpagato yasassisu
Tass' eva kammassa vipākato ahaṃ
vimuttacitto akhilo anāsavo
imehi me antimadehadhārībhi[22]

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[1] tiṃsaṃ, S, tisaṃ, B_1 [2] °ti B_1
[3] *om* S [4] vāsanā, S [5] bāttisa°, B, bāttiṃsa°, B_1
[6] °sahassaṃ, B_1 [7] pūjesi S [8] °ta, B_1
[9] *om* B_1 [10] cakkhu, B B_1 [11] ti, B_1
[12] °buddhamhi, B [13] °ramhi, S [14] tasmi, B B_1
[15] °hi, S [16] panadhemi, S [17] °rihi, B
[18] kudāsu, B, Com *omits* pi [19] °nīsu, S Com
[20] °misu, B B_1 [21] °nīsu, Com [22] °dhārī, S

samāgamo[1] *āsi hitāhitāsihi*
Paccakkham khemam avaca Tathāgato [jino]
sampphate sīlavato[3] *yad icchati*
yathā yathā me manasā[4] *vicintitam*
tathā samiddham, ayam antimo bhavo ti[5]

Idam vā°[6]

Ekatimsamhi kappamhi jino anejo
anantadassī bhagavā Sikhī ti
tassāpi rājā bhātā[7] *Sikhandī*[8]
buddhe ca dhamme ca abhipasanno
Parinibbute lokavināyakamhi[9]
thūpam s'akāsi vipulam mahantam
samantato gāvutikam[10] *mahesino*
devātidevassa naruttamassa
Tasmim manusso balim ābhihāri[11]
paggayha jātisu manam pahattho
vātena puppham patitassa ekam
tāham gahetvāna[12] *tass' ev adāsi*[13]
So mam avocābhipasannacitto[14]
tuyham[15] *eva*[15] *etam*[16] *puppham dadāmi*[17]
tāham gahetvā abhiropayesi[18]
punappunam buddham anussaranto
Ajja timsam[19] *tato kappā*[20] *nābhijānāmi duggatim*[21]
vinipātañ ca na gacchāmi, thūpapūjāy'[22] *idam phalan ti*

Idaṃ vā°[6]

Kapilam nāma nagaram suvibhattam mahāpatham
ākinnam iddham phītañ[23] *ca Brahmadattassa rājino*
Kummāsam[24] *vikkinim*[25] *tattha Pañcālānam puruttame*

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[1] °gate, S [2] °bhi, B_1 [3] silāto, B_1
[4] mā°, S [5] *om* S [6] vāsanā, S
[7] bhāhā, B_1 [8] Sikhin ti, B, Sikhī ti, B
[9] °kam pi, B_1 [10] °takam, S [11] °rī, S, °hari, Com
[12] °tvā, B_1 [13] °sim, B [14] avocāti°, B_1 S
[15] tuyh' eva, B_1 S [16] ekam, S
[17] dadāsi, B_1, adāsi, S [18] °sim, B_1
[19] timsa, B, tisan, B_1 [20] °kappe, B_1
[21] °ti, B_1, *om* B [22] °pūjā, S [23] pītañ, S
[24] kumāsam, B B_1. [25] vikini, B_1, vikini, S

so 'ham addassi[1] sambuddham uparittham yasassinam
Hattho cittam pasādetvā nimantesi naruttamam
Arittham dhuvabhattena yam me gehasmim[2] vijjatha
Tato ca kattiko[3] punno punnamāsi upatthitā
navam dussayugam gayha Aritthassopanāmayim[4]
Pasannacittam ñatvāna patiganhi naruttamo
anukampako[5] kāruniko tanhānighātano[6] muni
Tāham kammam karitvāna kalyānam buddhavannitam
deve c' eva manusse ca sandhāvitvā[7] tato cuto
Bārānasiyam nagare setthissa ekaputtako
addhe kulasmim uppajjim[8] pānehi ca piyataro
Tato ca viññutam patto devaputtena codito
pāsādā orohitvāna sambuddham upasankami[9]
So me dhammam adesayi anukampāya Gotamo
dukkham dukkhasamuppādam dukkhassa ca atikkamam[10]
Ariyam 'tthangikam[11] maggam dukkhūpasamagāminam
cattāri ariyasaccāni munidhammam adesayi
Tassāham vacanam sutvā viharim[12] sāsane rato
samatham pativijjhāham rattimdivam[13] atandito[14]
Ajjhattañ ca bahiddhā ca ye me vijjimsu āsavā
sabbe āsum samacchinnā na ca uppajjare[15] puna
Pariyantakatam dukkham carimo yam samussayo
jātimaranasamsāro n'atthi dāni punabbhavo ti

Idam vāsanābhāgiyam suttam

4 Tattha katamaṃ nibbedhabhāgiyam suttam?

Uddham adho[16] sabbadhi vippamutto[17]
ayam[18] ahasmī[18] ti anānupassī
evam vimutto udatāri[19] ogham
atinnapubbam apunabbhavāyā ti (Ct p 63)

Idam nibbedhabhāgiyaṃ suttaṃ

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[1] addasim, B, addasāsi, B₁ [2] °smi, B B₁
[3] °kā, B₁ S [4] °yiṃ, B [5] °pam, S
[6] °nigghātano, B₁ S [7] °vetvā, S
[8] upapajji, S [9] °mim, S [10] °kkamanam, B₁
[11] ariyañ ca aṭṭha°, B₁, ariyā ca aṭṭha°, S
[12] °ri, B₁, vihāsi, S [13] rattidi°, B₁
[14] ahantito, B₁ [15] upa°, B B₁ [16] B₁ *adds* ca
[17] vimutto, B₁ [18] ayahasmī, S
[19] °tari, B, udadāti, B₁

Sīlavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭisāro jāyeyyā' ti Dhammatā esā Ānanda, yaṃ sīlavato avippaṭisāro jāyeyya

Avippaṭisārino[1] *Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ*[2] *jāyeyyā' ti Dhammatā esā Ānanda, yaṃ avippaṭisārino pāmojjaṃ*[2] *jāyeyya*

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti Dhammatā esā Ānanda, yaṃ pamuditassa pīti jāyeyya

Pītimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti Dhammatā esā Ānanda, yaṃ pītimanassa kāyo passambheyya

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ[3] *sukhaṃ vediyeyyan' ti Dhammatā esā Ānanda, yaṃ passaddhakāyo sukhaṃ vediyeyya*

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti Dhammatā esā Ānanda, yaṃ sukhino samādhi jāyeyya

Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ[4] *yathābhūtaṃ pajāneyyan' ti Dhammatā esā Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya*

Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti Dhammatā esā Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyya[5]

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti Dhammatā esā Ānanda, yaṃ nibbindanto virajjeyya

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti Dhammatā esā Ānanda, yaṃ virajjanto vimutteyya

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimuttiñāṇadassanaṃ uppajjeyyā' ti Dhammatā esā Ānanda yaṃ vimuttassa vimuttiñāṇadassanaṃ uppajjeyyā[6] *ti* (Cf A V, p 2 sq, 312 sq)

Idaṃ ni°[7]

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[1] °nā, B [2] pāmujjaṃ, B
[3] kintāyaṃ B₁, kinti 'haṃ, S [4] kintāyaṃ, B₁
[5] nibbideyya, B₁ [6] upajj°, B₁, upapa°, B
[7] B₁ S *in full*

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmanassa
ath' assa kankhā vapayanti sabbā
yato pajānāti sahetudhamman ti (Vin I, p 2, Ud p 1)

Idam ni°[1]

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmanassa
ath' assa kankhā vapayanti sabbā
yato khayam paccayānam avedi ti (Vin I, p 2, Ud p 2)

Idam ni°[2]

Kin nu kujjhasi mā kujjhi
akkodho[3] Tissa te varam
kodhamānamakkhavinayattham[4] hi[5]
Tissa brahmacariyam vussatī ti (S II, p 282)

Idam ni°[2]

Kadāham Nandam passeyyam āraññam[6] pamsukūlikam aññātunchena yāpentam kāmesu anapekkhinan ti (S II, p 281)

Idam ni°[2]

Kim su jhitvā[7] sukham seti[8] kim su jhitvā[9] na socati[10] kiss' assa[11] ekadhammassa vadham rocesi Gotamā ti? — Kodham jhitvā[12] sukham seti kodham jhitvā[12] na socati kodhassa visamūlassa madhuraggassa[13] brāhmana vadham ariyā pasamsanti tam[14] hi[14] jhitvā[12] na socatī ti (S I, p 161)

Idam ni°[2]

Kim[15] sū[15] hane uppatitam[16] kim[17] su jātam vinodaye kiñ[18] c'assu[18] pajahe dhīro kissābhisamayo sukho? —

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[1] S *in full* [2] nibbe, S
[3] akodho, S [4] °vinayanattham, S, °vinayanattam, B₁
[5] ti, B₁ [6] ar°, S [7] jhitvā, Com, chitvā, B₁, chetvā, B S
[8] sehi, B [9] jjhitvā, B₁, chitvā, B, chetvā, S
[10] socanti, B₁ [11] kiñ c'assa, B₁ S
[12] jhitvā, B₁, chitvā, B, chetvā, S [13] °saggassa, S
[14] samvi, S [15] ki, B B₁, su, *all MSS*
[16] uppat°, B Com, upat°, S, upatt°, B₁
[17] ki, B₁ [18] ki ca su, B

Kodham hane uppatitam[1] rāgam jātam vinodaye
avijjam pajahe[2] dhīro saccābhisamayo sukho ti

Idam ni°[4]

Sattiyā viya omattho dayhamāne[5] va[3] matthake
kāmarāgapahānāya sato bhikkhu paribbaje[6] —
Sattiyā viya omattho dayhamāne[5] va[3] matthake
sakkāyadiṭṭhipahānāya sato bhikkhu paribbaje ti
(S I, p 13 53)

Idam ni°[4]

Khayantā[7] nicayā sabbe patanantā samussayā[8]
sabbesam maranam āgamma sabbesam jīvitam[9] addhuvam[9]
Etam bhayam[10] maranam pekkhamāno
puññāni kayirātha[11] sukhāvahāni[12]
Khayanta[13] nicaya sabbe patanantā samussayā[14]
sabbesam maranam āgamma sabbesam jīvitam addhuvam
Etam bhayam maranam pekkhamano
lokāmisam pajahe santi[15]-pekkho ti

Idam ni°[4]

Sukham sayanti munayo na te socanti[16] Māvidha[17]
yesam jhānaratam cittam, paññavā susamāhito
āraddhaviriyo pahitatto ogham tarati duttaram[18]
virato[19] kāmasaññāya sabbasamyojanātito[20]
nandibhavaparikkhīno[21] so gambhire na sīdatī ti (Cf S I, p 53)

Idam ni°[4]

Saddahāno arahatam dhammam nibbānapattiyā
sussusam labhate paññam appamatto vicakkhano

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[1] uppat°, B , upat°, B₁ S [2] apa°, B₁
[3] *om* B₁ [4] nibbedha, S [5] °māno, B₁
[6] °je ti, B₁ [7] sabbe khayantī, B₁ S (°nta)
[8] pam°, S , sapamussapayī, B₁ [9] °ta dhuvam, B₁
[10] bhaya, B [11] kiriyatha, B [12] sukha°, B
[13] sabbe kh°, B₁ S [14] pam°, B₁
[15] santim, B
[16] socenti, S [17] Madhiva, S
[18] dukkaram, B B₁ [19] viratto, B B₁,
[20] °tito, B , sabbe s°, S
[21] nandībhava°, S , nandirāga°, B

Patırūpakārī dhuravā utthātā vindate dhanam
saccena kittım pappotı dadam mittānı ganthatı[1]
asmā lokā param lokam evam[2] *pecca*[3] *na socatī*[4] *tı* (S I, p 214 sq)

Idam nı°[5]

Sabbaganthapahīnassa vıppamuttassa te[6] *sato*
samanassa na tam sādhu yad[7] *aññam anusāsatı*
Yena kenacı vannena samvāso Sakka jāyatı
na tam arahatı sappañño[8] *manasā anukampıtum*
Manasā ce pasannena yad[7] *aññam anusāsatı*
na[9] *tena hotı samyutto yānukampā*[10] *anuddayā tı*
(S I, p 206)

Idam nı°[11]

Rāgo ca doso ca kuto nıdānā
aratı ratı lomahamso kutojā
kuto samutthāya[12] *manovıtakkā*
kumārakā dhankam ıv' ossajantı? —
Rāgo ca doso ca ıto nıdānā[13]
aratı ratı lomahamso ıtojā
ıto samutthāya manovıtakkā
kumārakā dhankam ıv' ossajantı
Snehajā[14] *attasambhūtā*[15]
nıgrodhasseva khandhajā
puthū[16] *vısattā*[17] *kāmesu*
māluvā va vıtatā vane
Ye nam pajānantı ıto[18] *nıdānam*
te nam vınodentı sunohı yakkha
te[19] *duttaram ogham ımam tarantı*
atınnapubbam apunabbhavāyā tı (S I, p 207 sq)

Idam nı°[5]

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[1] gandh°, B Com, bandh°, B₁
[2] sa ve, S, evam (=) sa ve Com [3] pacca, B₁
[4] °tı (*without* tı), B₁ [5] nıbbedha, S
[6] desıto, S [7] yam, B [8] samp°, B₁, sapa°, S
[9] *after* tena, B [10] °pı, B₁
[11] nıbbe, B₁, nıbbedha, S [12] °ṭṭhānaya, S
[13] °nam, S [14] senaha°, B₁ [15] atth°, B B₁
[16] puthu, B S [17] vısatthā, B B₁
[18] yato, S [19] ta, B₁ S

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti
Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekhā[1] sīlasamāhitā[2] ṭhitattā-
anāgāriyupetassa[3] tuṭṭhi hoti sukhāvahā ti
Dullabhaṃ Bhagavā yad idaṃ tuṭṭhī ti
Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavūpasame ratā
yesaṃ[4] divā ca ratto ca bhāvanāya rato mano ti
Dussamādahaṃ[5] Bhagavā yad idaṃ cittan ti
Dussamādahaṃ vā pi samādahanti[6] (Kāmadā ti Bhagavā) indriyūpasame ratā
te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti
Duggamo Bhagavā visamo maggo ti
Duggame visame vā pi ariyā gacchanti Kāmada
anariyā visame magge papatanti avaṃsirā
ariyānaṃ so samo maggo ariyā hi visame samā ti (S I, p 48)

Idam m°[7]

Idaṃ hi taṃ Jetavanaṃ isisaṃghanisevitaṃ
āvutthaṃ[8] dhammarājena pītisañjananaṃ mama
Kammaṃ vijjā ca dhammo[9] ca sīlaṃ jīvitam uttamaṃ
etena maccā[10] sujjhanti na gottena dhanena vā
Tasmā hi paṇḍito poso sampassaṃ attham attano
yoniso vicine dhammaṃ evaṃ tattha visujjhati
Sāriputto 'va paññāya sīlena[11] upasamena ca
yo pi pāraṅgato[12] bhikkhu etāva[13] paramo siyā ti (S I, p 33 sq, 55, cf II, p 277)

Idam m°[7]

Atītaṃ nānvāgameyya[14] na paṭikaṅkhe[15] anāgataṃ
yad atītaṃ pahīnan taṃ[16] appattañ ca anāgataṃ

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[1] sekha°, B_1 [2] ṭhitatthā, S [3] ana°, B_1 S
[4] ca saṃ, S [5] dussamādaraham, B_1
[6] samārahanti, B_1 [7] nibbedha, S
[8] āvuttaṃ, B_1, avutthaṃ taṃ, S
[9] dhammā, B_1 [10] macā, S
[11] sīle, B_1 [12] pārag°, B_1
[13] ettāva, B_1 [14] na anvā°, B_1, nanvā°, S
[15] ppaṭi°, B_1 [16] ti, S

Paccuppannañ ca yo[1] *dhammaṃ tattha tattha vipassati*
asaṃhīraṃ[2] *asaṃkuppaṃ taṃ vidvā-m-anubrūhaye*
Ajj' eva kiccaṃ[3] *ātappaṃ*[4], *ko jaññā maraṇaṃ suve?*
na hi no saṃkar'[5] *antena mahāsenena maccunā*
Evaṃ vihāriṃ ātāpiṃ ahorattaṃ atanditaṃ
taṃ ve bhadd'ekaratto[6] *ti santo ācikkhate munī ti*

Idaṃ ni°[7]

Cattār' imāni bhikkhave sacchikātabbāni Katamāni cattāri?

Atthi bhikkhave dhammā cakkhunā paññāya ca sacchikātabbā Atthi dhammā satiyā paññāya ca sacchikātabbā Atthi dhammā kāyena paññāya ca sacchikātabbā Atthi dhammā paññāya veditabbā paññāya ca sacchikātabbā

Katame ca bhikkhave dhammā cakkhunā paññāya ca sacchikātabbā?

Dibbacakkhu[8] *suvisuddhaṃ atikkantamānusakaṃ*[9] *cakkhunā paññāya ca sacchikātabbaṃ*

Katame ca bhikkhave dhammā satiyā paññāya ca sacchikātabbā?

Pubbenivāsānussati satiyā paññāya ca sacchikātabbā

Katame ca bhikkhave dhammā kāyena paññāya ca sacchikātabbā?

Iddhividhā nirodho kāyena paññāya ca sacchikātabbā

Katame ca bhikkhave dhammā paññāya[10] *veditabbā paññāya ca sacchikātabbā?*

Āsavānaṃ khaye ñāṇaṃ paññāya[10] *veditabbaṃ paññāya ca sacchikātabban ti* (Cf A II, p 182 sq)

Idaṃ nibbedhabhāgiyaṃ suttaṃ

5 Tattha katamaṃ asekhabhāgiyaṃ suttaṃ?

Yassa selūpamaṃ cittaṃ ṭhitaṃ[11] *nānupakampati*
virattaṃ rajanīyesu kopaneyye[12] *na kuppati*
yass' evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkhaṃ essatī ti
(Ud p 41)

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[1] yaṃ, B [2] °hīraṃ, S [3] kiccaṃ, B
[4] kātabbaṃ, B_1 [5] saṃgar', S
[6] °rato, B_1 [7] B_1 S *in full*
[8] °cakkhuṃ, S [9] °nussakaṃ, B_1
[10] B_1 *adds* ca [11] °tā, B [12] °nīye, B_1

Idaṃ asekhabhāgiyaṃ suttaṃ.

Āyasmato ca[1] *Sāriputtassa cārikā dasamaṃ veyyākaraṇaṃ kātabban ti.*

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo
nihuhuṃko[2] *nikkasāvo yatatto*[3]
vedantagū vusitabrahmacariyo[4]
dhammena so brāhmaṇo[5] *brahmavādaṃ*[6] *vadeyya*
yass' ussadā n'atthi kuhiñci[7] *loke ti* (Vin. I, p. 3; Ud. p. 3.)

Idaṃ a°[8]

Bāhitvā pāpake dhamme ye caranti sadā satā
khīṇā[9] *saṃyojanā buddhā te ve lokasmiṃ*[10] *brāhmaṇā ti* (Ud. p. 4.)

Idaṃ a°[11]

Yattha āpo ca paṭhavī tejo vāyo na gādhati (S. I, p. 15, cf. D. I, p. 223.)
Na tattha sukkā jotanti ādicco na ppakāsati[12]
na tattha candimā bhāti[13] *tamo tattha na vijjati.*
Yadā ca attanā vedi muni monena brāhmaṇo
atha rūpā arūpā ca sukhadukkhā pamuccatī ti.

Idaṃ a°[14]

Yadā sakesu dhammesu pāragū hoti brāhmaṇo
atha etaṃ pisācañ ca pakkulañ[15] *cātivattatī ti* (Ud. p. 5.)

Idaṃ a°[14]

Nābhinandati āyantiṃ[16] *pakkamantiṃ*[17] *na socati*
saṅgā Saṅgāmajiṃ[18] *muttaṃ*[18] *taṃ ahaṃ brūmi brāhmaṇan ti* (Ud. p. 6.)

Idaṃ a°[14]

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[1] *om.* B_1. [2] nihuṃhuṃko, B. S. [3] yatattho, B_1. [4] vū°, B_1 S. [5] B_1 S. *add* ca. [6] brahmaṇa°, B_1. [7] kuhici, B_1; kuhiṃ ca, S.; kucici, B. [8] asekhabhāgiyaṃ, S. [9] °na, B_1. [10] °smi, B. B_1. [11] S. *in full.* [12] pak°, B_1. [13] bhāsati, B_1. [14] asekha, S. [15] vakkalaṃ, S. [16] °ti, B_1 S. [17] °ti, *all MSS.* [18] °jiṃ uttamaṃ, B_1.

Na udakena sucī[1] hoti bahvettha[2] nhāyatī jano
yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo ti (Ud p 6)

Idam a°[3]

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayam tiṭṭhati Mārasenam
suriyo va obhāsayam antalikkhan ti (Vin I, p 2, Ud p 2)

Idam a°[3]

Santindriyam passatha iriyamānam
tevijjapattam apahānadhammam,
sabbāni yogāni upātivatto
akiñcano iriyati paṃsukūliko
Tam devatā sambahulā uḷārā
brahmavimānam upasaṅkamitvā
ājāniyam[4] jātibalanisedham[5]
n-idha[6] namassanti pasannacittā —
Namo te purisājañña namo te purisuttama
yassa tenābhijānāma kim[7] tvam[8] nissāya jhāyasī[9] ti[10]

Idam a°[3]

Sahāyā vat' ime bhikkhū cirarattam[11] sametikā
sameti nesam saddhammo dhamme buddhappavedite[12]
Suvinītā Kappinena dhamme ariyappavedite[13]
dhārenti antimam deham jetvā Māram savāhanan ti
(S II, p 285)

Idam a°[3]

Na yidam sithilam ārabbha na yidam appena thāmasā
nibbānam adhigantabbam[14] sabbaganthappamocanam[15]

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[1] sucino, S [2] bavhetta, S, pahettha, B₁
[3] asekha, S [4] °nīyam, S
[5] °balam ni°, S, °phala°, B, °phalam nisedha, B₁
[6] nilam, S [7] ki, B, B₁ *has* kimhi *for* kim tvam.
[8] ti, S [9] °tī, B
[10] *For the last two verses, see* S III, p 91, A V, p 325 sq, Thag v 1084, 1179 ab
[11] cira°, B₁ S [12] °buddhapa°, B₁ [13] ariyapa°, B
[14] avag°, B₁ [15] °gandhapa° B

Ayañ ca daharo bhikkhu ayam uttamaporiso
dhāreti antimam deham jetvā Māram savāhanan ti
(S II, p 278)

Idam a°[1]

Dubbaṇṇako lūkhacīvaro Mogharājā sadā sato
khīṇāsavo visaṃyutto katakicco anāsavo
tevijjo iddhipatto ca cetopariyāyakovido[2] (cf S I, p 146)
dhāreti antimam deham jetvā Māram savāhanan ti

Idaṃ a°[1]

Tathāgato bhikkhave araham sammāsambuddho rūpassa nibbidā virāgā nirodhā anuppādā[3] *vimutto sammāsambuddho ti vuccati Bhikkhu pi bhikkhave paññāvimutto rūpassa nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti vuccati Tathāgato bhikkhave araham sammāsambuddho vedanāya* [4] *saññāya saṃkhārānam viññāṇassa nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho ti vuccati Bhikkhu pi bhikkhave paññāvimutto* [5] *viññāṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti vuccati Tatra bhikkhave ko viseso ko adhippāyoso kim nānākaraṇam Tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā ti?*

Bhagavammūlakā no bhante dhammā [6]

Tathāgato bhikkhave araham sammāsambuddho anuppannassa maggassa uppādetā asañjātassa maggassa sañjanetā anakkhātassa maggassa akkhātā maggaññū maggavidū maggakovido Maggānugā ca bhikkhave etarahi sāvakā viharanti pacchāsamannāgatā

Ayam kho bhikkhave viseso ayam adhippāyoso idam nānākaraṇam Tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā ti (S III, p 65 sq)

Idaṃ asekhabhāgiyam suttam

6 Tattha katamaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca suttam?

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[1] asekha, S
[2] °pariya ko°, B
[3] anupādā, B *throughout*
[4] la, B_1 [5] pa, B [6] pe, B_1

Channam ativassati vivatam nātivassati
tasmā channam vivaretha, evam tam nātivassatī[1] *ti* (Ud p 56)

Channam ativassatī ti samkileso Vivatam nātivassatī ti vāsanā Tasmā channam vivaretha, evam tam nātivassatī ti ayam samkileso ca vāsanā ca

Idam samkilesabhāgiyañ ca vāsanābhāgiyañ ca suttam

Cattāro 'me[2] *mahārāja puggalā santo samvijjamānā lokasmim Katame cattāro?*

Tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano ti (A II, p 85)

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo tamo tamaparāyano, ime dve puggalā samkilesabhāgiyā Yo ca puggalo tamo jotiparāyano yo ca puggalo joti jotiparāyano, ime dve puggalā vāsanābhāgiyā[3]

Idam samkilesabhāgiyañ ca vāsanābhāgiyañ ca suttam

7 Tattha katamam samkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttam?

Na tam dalham bandhanam āhu dhīrā
yad āyasam[4] *dārujam pabbajañ ca*
sārattarattā manikundalesu
puttesu dāresu ca yā apekkhā[5] *ti* (S I, p 77, Dhp v 345, Jāt II, p 140)

Ayam samkileso

Etam dalham bandhanam āhu dhīrā
ohārinam sithilam duppamuñcam
etam pi chetvāna paribbajanti
anapekkhino kāmasukham pahāyā ti[6] (S I, p 77, Dhp v 346, Jāt II, p 140)

Ayaṃ nibbedho

Idam samkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttam

Yañ ca bhikkhave ceteti yañ ca pakappeti yañ ca anuseti, ārammanam etam hoti viññānassa thitiyā Ārammane sati patiṭṭhā[7] *viññānassa hoti Tasmim patiṭṭhite viññāne*

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[1] °ti (*without* ti), S [2] *om* S [3] B₁ *adds* ti
[4] ay°, Com [5] apekhā, B₁ [6] *om* B₁
[7] B *inserts* tassa

virūḷhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmaraṇam sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce[1] *pakappeti atha ce anuseti*[2]*, ārammaṇam etam hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā*[3] *viññāṇassa hoti. Tasmim patiṭṭhite viññāṇe virūḷhe āyati punabbhavābhinibbatti hoti. Āyati punabbhavābhinibbattiyā sati āyati jātijarāmaraṇam sokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hotī ti* (S II, p 65)

Ayam saṃkileso

Yato ca bhikkhave no ca[4] *ceteti no ca*[5] *kappeti no ca anuseti, ārammaṇam etam na hoti viññāṇassa ṭhitiyā. Ārammaṇe asati patiṭṭhā*[3] *viññāṇassa na hoti. Tasmim*[6] *apatiṭṭhite viññāṇe avirūḷhe āyati punabbhavābhinibbatti na*[7] *hoti. Āyati punabbhavābhinibbattiyā asati āyati jātijarāmaraṇam sokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hotī ti* (S II, p 65 sq)

Ayam nibbedho

Idam saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ

8 Tattha katamaṃ saṃkilesabhāgiyañ ca asekhabhāgiyañ ca suttaṃ?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā[8] *eso bhikkhave udakarāsi mahā udakaṇṇavo. Cakkhum*[9] *bhikkhave purisassa samuddo, tassa rūpamayo vego ti*[10] (S IV, p 157)

Ayam saṃkileso

Yo tam rūpamayam vegam sahati, ayam vuccati bhikkhave atari cakkhu samuddam sa-ūmim[11] *sāvattam sagaham*[12]-

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[1] ca, S [2] seti, S
[3] *all MSS insert* tassa [4] *om* B, S
[5] ce, B₁ [6] tad, B₁ S [7] *om* S
[8] hoti, S [9] cakkhu, B₁ S [10] *om* B
[11] °mi, B₁ S [12] saṃgahaṃ, B

sarakkhasam[1] *tinno pārangato*[2] *thale titthati brāhmano ti* (S IV, p 157)

Ayam asekho

Sotam bhikkhave | *pe*[3] | *ghānam jivhā kāyo*[4] *mano bhikkhave purisassa samuddo, tassa dhammamayo vego ti* (S IV, p 157)

Ayam samkileso

Yo tam dhammamayam vegam sahati, ayam vuccati bhikkhave atāri mano samuddam sa-ūmim[5] *sāvattam sagaham*[6] *sarakkhasam tinno pārangato*[2] *thale titthati brāhmano ti* (S IV, p 157)

Ayam asekho

Idam avoca Bhagavā, idam vatvāna[7] *Sugato athāparam etad avoca Satthā* —

Yo imam samuddam sagaham sarakkhasam
sa-ūmim[8] *bhayam duttaram*[9] *accatāri*
savedantagū vusitabrahmacariyo[10]
lokantagū pārangato[2] *ti vuccati ti* (S IV, p 157)

Ayam asekho

Idam samkilesabhāgiyañ ca asekhabhāgiyañ ca suttam

Cha yime[11] *bhikkhave balisā lokasmim anayāya sattānam byāpādāya*[12] *pāninam Katame cha?*

Santi bhikkhave cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā Tañ ce bhikkhu abhinandati abhivadati ajjhosāya[13] *titthati, ayam vuccati bhikkhave bhikkhu gilabaliso Mārassa anayam āpanno byasanam āpanno yathākāmam karanīyo pāpimato*

Santi bhikkhave sotaviññeyyā saddā | *pe*[14] | *ghānaviññeyyā gandhā jivhāviññeyyā rasā kāyaviññeyyā photthabbā manoviññeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā Tañ ce bhikkhu abhinandati abhi-*

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1 °sa, B₁ 2 pārag°, S
3 pa, B B₁ 4 pe, S 5 °mi, S
6 °geham, B₁
7 vatvā, B 8 °mi, B₁, ummi, S
9 dukkaram, B₁ 10 vū°, S
11 ime, S 12 °dhāya, B
13 ajjhosa, S 14 pa, B B₁, *om* S

vadati ajjhosāya titthati, ayam vuccati bhikkhave bhikkhu gilabaliso Mārassa anayam āpanno byasanam āpanno yathākāmam karanīyo pāpimato ti (Cf S IV, p 159)

Ayam samkileso

Santi ca[1] *bhikkhave cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā Tañ ce bhikkhu nābhinandati nābhivadati na*[2] *ajjhosāya titthati, ayam vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisam paribhedi balisam na anayam āpanno na byasanam āpanno na yathākāmam karanīyo pāpimato*[3]

Santi ca bhikkhave sotaviññeyyā saddā | pe[4] *| ghāna-jivhā-kāya-manoviññeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā Tañ ce bhikkhu nābhinandati nābhivadati na*[5] *ajjhosāya titthati, ayam vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedi balisam paribhedi balisam na anayam āpanno na byasanam āpanno na yathākāmam karanīyo pāpimato ti* (S IV, p 159)

Ayam asekho

Idaṃ samkilesabhāgiyañ ca asekhabhāgiyañ ca suttaṃ

9 Tattha katamaṃ[6] samkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca suttam?

Ayam loko santāpajāto phassapareto[7] *rodam*[8] *vadati attano*
yena yena hi maññanti[9]*, tato tam hoti aññathā*
Aññathābhāvi[10] *bhavasatto*[11] *loko bhavam*[12] *evābhinandati*
yad abhinandati tam bhayam, yassa bhāyati tam dukkhan ti
(Ud p 32 sq)

Ayaṃ samkileso.

Bhavappahānāya[13] *kho pan' idam brahmacariyam vussatī ti*
(Ud p 33)

Ayam nibbedho

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[1] S adds kho [2] anajjh°, S
[3] S adds ti [4] pa, B
[5] om B₁, n', S [6] om S
[7] °parato, B₁, all MSS, save Com, have passa°
[8] bhedam, S, rogaṃ, Com [9] maññati, B₁
[10] bhavi, B [11] ayam bh°, B Com
[12] bhavarāgam, B₁ [13] bhavi°, B, bhavarijjakāhāya, S

Ye hi keci samanā vā brāhmanā vā bhavena bhavassa vippamokkham āhamsu, sabbe te avippamuttā bhavasmā[1] *ti vadāmi Ye vā pana keci samanā vā brāhmanā vā vibhavena*[2] *bhavassa nissaranam āhamsu, sabbe te anissatā bhavasmā*[3] *ti vadāmi Upadhim hi paticca dukkham idam sambhotī ti* (Ud p 33)

Ayam samkileso

Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti
(Ud p 33)

Ayam nibbedho

Lokam imam passa puthu avijjāya paretam bhūtam bhūtaratam bhavā aparimuttam Ye hi keci bhavā[4] *sabbadhi sabbatthatāya, sabbe te bhavā aniccā dukkhā viparināmadhammā ti* (Ud p 33)

Ayam samkileso

Evam etam yathābhūtam sammappaññāya[5] *passato*
bhavatanhā pahīyati[6] *vibhavam nābhinandati*
Sabbaso tanhāsamkhayo[7] *asesavirāganirodho nibbānan ti*
(Ud p 33)

Ayam nibbedho

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na[8] *hoti Abhibhūto Māro vijito samgāmo upaccagā sabbabhavāni tadī ti* (Ud p 33)

Ayam asekho

Idam samkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca suttam

Cattāro 'me bhikkhave puggalā Katame cattāro? Anusotagāmī, patisotagāmī[8], *thitatto, tinno pāraṅgato thale titthati brāhmano ti* (A II, p 5)

Tattha yo 'yam puggalo anusotagāmī, ayam puggalo samkilesabhāgiyo Tattha yo 'yam[9] puggalo patisotagāmī yo ca[10] thitatto[11], ime dve puggalā nibbedhabhāgiyā

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[1] bhavamhā, B, bhavassamā, S
[2] vibhāvena, S [3] bhavamhā, B
[4] bhagavā, B [5] dhamma°, B_1
[6] pahinā, B [7] tanhākkhayo, B_1
[8] *om* S [9] ca, B_1 [10] *om* B_1
[11] °tattho, B_1 S

Tattha yo 'yam puggalo tinno pāraṅgato thale tiṭṭhati brāhmano, ayam asekho[1]

Idam samkilesabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca suttam

10 Tattha katamam samkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam?

* *Chalābhijātiyo*

Atthi puggalo kanho kanhābhijātiko kanham dhammam[2] abhijāyati Atthi puggalo kanho kanhābhijātiko sukkam dhammam abhijāyati Atthi puggalo kanho kanhābhijātiko akanham asukkam akanha[3]-asukkavipākam accantam[4] nitthaṃ[5] nibbānam ārādheti Atthi puggalo sukko sukkābhijātiko kanham dhammam abhijāyati Atthi puggalo sukko sukkābhijātiko sukkam dhammam abhijāyati Atthi puggalo sukko sukkābhijātiko akanham asukkam akanha-asukkavipākam accantam[6] nittham[5] nibbānam ārādheti (Cf A III, p 384 sq)

Tattha yo ca puggalo kanho kanhābhijātiko kanham dhammam abhijāyati yo ca puggalo sukko sukkābhijātiko kanhaṃ dhammam abhijāyati, ime dve puggalā samkilesabhāgiyā

Tattha yo ca puggalo kanho kanhābhijātiko sukkam dhammam abhijāyati yo ca puggalo sukko sukkābhijātiko sukkam dhammam abhijāyati, ime dve puggalā vāsanābhāgiyā

Tattha yo ca puggalo kanho kanhābhijātiko akanham asukkam akanha-asukkavipākam accantam[7] niṭṭhaṃ[8] nibbānam ārādheti yo ca puggalo sukko sukkābhijātiko akanham asukkam akanha-asukkavipākam accantam[6] niṭṭhaṃ[9] nibbānam ārādheti, ime dve puggalā nibbedhabhāgiyā[10]

Idam samkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttam

Cattār' imāni bhikkhave kammāni Katamāni cattāri?

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[1] sekho, B [2] jātam, S [3] *om* S
[4] accanta°, B B_1, antam, S [5] diṭṭhiṃ, B
[6] accanta°, B B_1 [7] accanta°, B_1 [8] *om* B
[9] diṭṭhi, B [10] S *adds* ti

Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkaṃ sukkavipākaṃ. Atthi kammaṃ kaṇhaṃ[1] sukkaṃ[1] kaṇhasukkavipākaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha asukkavipākaṃ[2] kammuttamaṃ kammaseṭṭhaṃ kammakkhayāya[3] saṃvattati (A. II, p. 230).

Tattha yañ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yañ ca kammaṃ kaṇhaṃ[4] sukkaṃ[4] kaṇhasukkavipākaṃ, ayaṃ saṃkileso, yañ ca kammaṃ sukkaṃ sukkavipākaṃ ayaṃ vāsanā, yañ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha asukka-vipākaṃ[2] kammuttamaṃ kammaseṭṭhaṃ kammakkhayāya saṃvattati, ayaṃ nibbedho.[5]

Idaṃ saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedha-bhāgiyañ ca suttaṃ.

11. Tattha katamaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ?

Laddhāna mānusattaṃ[6] dve kiccaṃ akiccam eva ca
sukiccañ[7] c'eva[8] puññāni saṃyojanavippahānaṃ vā ti.

Sukiccañ[7] c'eva[8] puññānī ti vāsanā. Saṃyojana-vippahānaṃ vā ti nibbedho.

Puññāni karitvāna saggā saggaṃ[9] vajanti katapuññā
saṃyojanapahānā jarāmaraṇā vippamuccantī[10] ti.

Puññāni karitvāna saggā saggaṃ vajanti kata-puññā ti vāsanā. Saṃyojanapahānā jarāmaraṇā vippamuccantī[11] ti nibbedho.[5]

Idaṃ vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

Dve 'māni bhikkhave padhānāni. Katamāni dve?

Yo ca agārasmā anagāriyaṃ[12] pabbajitesu cīvarapiṇḍa-pātasenāsanagilānapaccayabhesajjaparikkhārānaṃ pariccajati, yo ca agārasmā anagāriyaṃ[12] pabbajitesu sabbūpadhipaṭi-nissaggo taṇhakkhayo virāgo nirodho nibbānan[13] ti (Cf. A. I, p. 49).

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1 kaṇhasukkaṃ, B. 2 B. S. *insert* kammaṃ.
3 °kkhayā, S. 4 kaṇhasukkaṃ, B., *om.* B_1.
5 B_1 S. *add* ti. 6 mānussattaṃ, S. 7 sa°, B_1 S.
8 ñeva, B_1. 9 saggā, B.
10 °ti (*without* ti), B_1, vimuccantī, S. 11 vimuccantī, S.
12 anā°, B_1. 13 °naṃ (*without* ti), B_1.

Tattha yo agārasmā anagāriyam pabbajitesu cīvarapiṇḍapāta[1]- [pe[2]] parikkhāram pariccajati, ayam vāsanā, yo[3] agārasmā anagāriyam pabbajitesu sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānam, ayam nibbedho[4].

Idam vāsanābhāgiyañ ca nibbedhabhāgiyañ ca suttaṃ.

Tattha taṇhāsaṃkilesabhāgiyam suttam taṇhāpakkhen' eva niddisitabbam[5]. Tīhi taṇhāhi kāmataṇhāya bhavataṇhāya vibhavataṇhāya, yena yena vā pana vatthunā ajjhositā[6], tena ten' eva[7] niddisitabbam[5]. Tassa[8] vitthāro chattiṃsa taṇhājālinīyā[9] vicaritāni.

Tattha diṭṭhisaṃkilesabhāgiyam suttam diṭṭhipakkhen' eva niddisitabbam[5]. Ucchedasassatena, yena yena vā pana vatthunā diṭṭhivasena abhinivisati 'idam eva saccam mogham aññan' ti, tena ten' eva niddisitabbam[5]. Tassa[10] vitthāro dvāsaṭṭhi diṭṭhigatāni.

Tattha[11] duccaritasaṃkilesabhāgiyam suttam cetanāya[12] cetasikakammena[13] niddisitabbam[14], tīhi duccaritehi kāyaduccaritena vacīduccaritena manoduccaritena. Tassa vitthāro dasa akusalakammapathā (Cf. p. 95 sq.).

Tattha taṇhāvodānabhāgiyam suttam samathena niddisitabbam[14], diṭṭhivodānabhāgiyam suttam vipassanāya niddisitabbam[14], duccaritavodānabhāgiyam suttam sucaritena[15] niddisitabbam[14].

Tīṇi akusalamūlāni ... Tam kissa hetu? Saṃsārassa nibbattiyā tathā nibbatte saṃsāre kāyaduccaritam ... kāyasucaritam ... vacīduccaritam ... vacīsucaritam ... manoduccaritam ... manosucaritam.

Iminā asubhena[16] kammavipākena idam bālalakkhaṇam nibbattatī ti.

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[1] °te, S. [2] pa, B., la, B_1. [3] ayam, S.
[4] B_1 *adds* ti. [5] nidissi°, B_1. [6] ajjhā° B., ajjhosanā, S.
[7] S *adds* vatthunī. [8] tassā B., B_1, S *add* taṇhāya.
[9] taṇhāya jā°, S. [10] tassā, B. S.
[11] *om.* B_1 S. [12] B_1 *adds* ca.
[13] cetayitvā ca na kammena, B_1 S (S *omits* na *before* kammena).
[14] nidisi°, B_1. [15] S *adds* manoduccaritena.
[16] asutena, B_1, S *has* kammena asubhavipākena *for* asu° kamma°.

Idam saṃkilesabhāgiyam suttam.

Iminā subhena kammavipākena idam mahāpurisalakkhaṇam nibbattatī ti.

Idam vāsanābhāgiyam suttam.

Tattha saṃkilesabhāgiyam suttam catūhi kilesabhūmīhi niddisitabbaṃ: anusayabhūmiyā, pariyuṭṭhānabhūmiyā, saṃyojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyuṭṭhānam jāyati, pariyuṭṭhito saṃyujjati,[1] saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Imāhi catūhi kilesabhūmīhi sabbe kilesā saṃgahaṃ samosaraṇam gacchanti.

Idam saṃkilesabhāgiyam suttam.

Vāsanābhāgiyam suttam tīhi sucaritehi niddisitabbaṃ.[1] Nibbedhabhāgiyam suttam catūhi saccehi niddisitabbam.[1] Asekhabhāgiyam suttaṃ tīhi dhammehi niddisitabbam:[1] Buddhadhammehi paccekabuddhadhammehi sāvakabhūmiyā jhāyivisaye niddisitabban[1] ti.

12. Tattha katame aṭṭhārasa mūlapadā? *

Lokikam lokuttaram lokikañ ca lokuttarañ ca, sattādhiṭṭhānam dhammādhiṭṭhānam sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca, ñāṇaṃ ñeyyam ñāṇañ ca ñeyyañ ca, dassanaṃ bhāvanā dassanañ ca bhāvanā ca, sakavacanaṃ paravacanam sakavacanañ ca paravacanañ ca, vissajjanīyam[2] avissajjanīyam vissajjanīyañ ca avissajjanīyañ ca, kammam vipāko kammañ ca vipāko ca, kusalam akusalam kusalañ ca akusalañ ca, anuññātam paṭikkhittam anuññātañ ca paṭikkhittañ ca, thavo cā ti.

a) Tattha katamam lokikam?

Na hi pāpam[3] katam[3] kammam sajju[4] khīram va muccati *
dahantam bālam anveti bhasmācchanno va pāvako[5] ti.

(Dhp v. 71)

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[1] nidisi°, B_1. [2] visa°, B. B_1. *throughout.*
[3] pāpakam tam, B. [4] sajja, B. B_1. Com. [5] pāpako, S.

Idam lokikam

Cattār' imāni bhikkhave agatigamanāni[1] *Sabbam*[2] | *pe*[3] | *nihīyate tassa yaso kālapakkhe va candimā ti*

(A II, p 18)

Idam lokikam

Aṭṭh' ime bhikkhave lokadhammā Katame aṭṭha?

Lābho alābho yaso ayaso nindā pasaṃsā sukham dukkham

Ime kho bhikkhave aṭṭha lokadhammā ti (A IV, p 157)

Idam lokikam

b) Tattha katamam lokuttaram?

Yass' indriyāni samathangatāni

assā[4] *yathā*[5] *sārathinā sudantā*

pahīnamānassa anāsavassa

devā pi tassa pihayanti tādino ti (Dhp v 94, cf Thag v 205)

Idam lokuttaram

Pañc' imāni bhikkhave indriyani lokuttarāni Katamāni pañca?

Saddhindriyam viriyindriyam[6] *satindriyam samādhindriyam paññindriyam*

Imāni kho bhikkhave pañc' indriyani lokuttarānī ti (Cf S V, p. 193)

Idam lokuttaram

Tattha katamam lokikañ ca lokuttarañ ca?

Laddhāna mānusattam[7] *dve kiccam akiccam eva cā ti* (Cf p 159)

dve gāthā

Yam iha[8] sukiccañ[9] c'eva puññānī ti ca puññāni karitvāna saggā saggam vajanti katapuññā ti ca, idam lokikam Yaṃ iha[10] saṃyojanavippahānam vā ti ca saṃyojanapahānī jarāmaranā vippamuccantī[11] ti ca, idam lokuttaram

Idam lokikañ ca lokuttarañ ca

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[1] B, S *add* ti [2] sabba, B B₁ [3] pa, B B₁
[4] yassā, B [5] rathī, B₁ [6] *after* sati°, B₁
[7] tanusattaṃ, S [8] imā, S
[9] sa°, B₁ S [10] idaṃ, S
[11] vimu°, S , °muttanti (*without* ti), B₁.

Viññāne hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhave sati jāti hoti. Jātiyā sati jarāmaranasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mulāni adho gamāni yāni ca tiriyam gamani, sabbāni tāni uddham ojam abhiharanti, evam hi so bhikkhave mahārukkho tadāhāro tadupādāno ciram dīgham addhānam tittheyya evam eva kho bhikkhave viññāne āhāre sati nāmarūpassa avakkanti hoti. Sabbam | *pe*[1] | *Evam*[2] *etassa kevalassa dukkhakkhandhassa*[2] *samudayo hotī ti* (Cf. S. II, p. 92 sq.)

Idam lokikam.

Viññāne ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhave asati jāti na hoti. Jātiyā asati jarāmaranasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapitakam[3] *ādāya, so tam rukkham mūle chindeyya mūle chetvā palikhaneyya*[4] *palikhanitvā*[4] *mūlāni uddhareyya antamaso usīranālamattāni*[5] *pi, so tam rukkham khandākhandikam chindeyya khandākhandikam chetvā phāleyya phāletvā sakalikam sakalikam kareyya sakalikam sakalikam*[6] *karitvā*[7] *vātātape visoseyya vātātape visosetvā agginā daheyya agginā dahitvā mamsim*[8] *kareyya mamsim*[8] *karitvā*[9] *mahāvāte vā opuneyya*[10] *nadiyā vā sīghasotāya*[11] *pavāheyya, evam hi so bhikkhave mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvam*[12] *kato*[13] *āyatim*[14] *anuppāda dhammo evam eva kho bhikkhave viññāne āhāre asati*

[1] pa, B. B_1. [2] *om.* B.
[3] kudāla°, B., kutāla°, B_1. [4] palim kh°, B_1.
[5] nīl°, S. [6] *om.* S.
[7] katvī, S. [8] °si, S., B_1 *has* °sim *and* °si.
[9] karetvā *corr. from* karitvā, S. [10] oph°, B.
[11] singha°, B. B_1. [12] °bhavam, B.
[13] gato, S. [14] °ti, B_1.

nāmarūpassa avakkanti[1] *na*[1] *hoti*[1] *nāmarūpassa*[1] *avakkan-tiyā asati Sabbaṃ* | *pe*[2] | *Evaṃ*[3] *etassa*[3] *kevalassa*[3] *dukkha-kkhandhassa nirodho hotī ti* (Cf S II, p 93)

Idam lokuttaram

Idam lokikañ ca lokuttarañ ca

c) Tattha katamam sattādhiṭṭhānam?

Sabbā disā anuparigamma cetasā
nev' ajjhagā piyataram[4] *attanā kvaci*
evam piyo puthu attā paresam
tasmā na hiṃse param attakāmo[5] *ti* (S I, p 75, Ud p 47)

Idam sattādhiṭṭhānam

Ye keci bhūtā bhavissanti ye ca
sabbe gamissanti pahāya deham
tam sabbam jānikusalo[6] *viditvā*
ātāpi so[7] *brahmacariyam careyyā ti* (Ud p 48).

Idam sattādhiṭṭhānam

Sattahi bhikkhave aṅgehi samannāgatam kalyāṇamittam api viveciyamānena[8] *paṇāmiyamānena*[1] *gale pi pamajja-mānena*[9] *yāvajīvam na vijahitabbam*

Katamehi sattahi?

Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo ca gambhīrañ ca katham kattā na ca aṭṭhāne niyojako

Imehi kho bhikkhave sattahi | *pe*[10] | *na vijahitabbam*

Idam avoca Bhagavā, idam vatvāna Sugato athāparam etad avoca Satthā —

Piyo[11] *garu bhāvanīyo vattā ca vacanakkhamo*
gambhīrañ ca katham kattā na cāṭṭhāne[12] *niyojako*
tam mittam mittakāmena yāva jīvam pi seviyan ti (Cf. A IV, p 32)

Idam sattādhiṭṭhānam

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[1] *om* S [2] pa, B_1, *om* B [3] *om* B
[4] vāviyataram, B_1, piyavaram, S [5] attha°, S
[6] °kulo, S [7] yo, B_1 [8] °ceyamānena, S
[9] panupajja°, B_1, sanamajja°, B
[10] pa, B B_1
[11] S *adds* ca, B_1 *puts* ca *after* garu *and repeats it after* bhā°
[12] ca a°, B_1, S

d) Tattha katamaṃ dhammādhiṭṭhānaṃ?

Yañ ca kāmasukhaṃ loke yañ c'idaṃ[1] *diviyaṃ*[1] *sukhaṃ*
taṇhakkhayasukhass' ete kalaṃ n'agghanti[2] *soḷasin*[3] *ti* (Ud p 11, cf MBh XII, 174, 46, 177, 51)

Idam dhammādhiṭṭhānam

Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ
asokaṃ[4] *virajaṃ khemaṃ yattha dukkhaṃ nirujjhatī ti*

Idam dhammādhiṭṭhānam

Tattha katamaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca?

Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye
raṭṭhaṃ sānucaraṃ hantvā ti (Dhp v 294 a—c)

Idam dhammādhiṭṭhānam

Anīgho yāti brāhmaṇo ti (Dhp v 294 d)

Idaṃ sattādhiṭṭhānam

Idaṃ sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca

Cattāro 'me bhikkhave iddhipādā Katame cattāro?
Chandasamādhipadhānasaṅkhārasamannāgato[5] *iddhipādo Viriya-* | *pe*[6] | *citta*[7] *vīmaṃsāsamādhipadhānasaṅkhārasamannāgato iddhipādo ti* (Cf A II, p 256, IV, p 463sq)

Idam dhammādhiṭṭhānaṃ

So kāye pi cittaṃ samodahati, citte pi kāyaṃ samodahati, kāye sukhasaññañ[8] *ca lahusaññañ*[8] *ca okkamitvā upasampajja viharatī*[9] *ti*

Idam sattādhiṭṭhānam

Idam sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca

e) Tattha katamaṃ ñāṇam?

Yaṃ taṃ lokuttaraṃ ñāṇaṃ sabbaññū yena vuccati
na tassa parihān' atthi sabbakāle pavattatī[10] *ti*

Idam ñāṇam

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[1] cadidaṃ vijaṃ, S, B_1 *has* viriyaṃ *instead of* di°, *I have corrected* dipiyaṃ (B) *into* diviyaṃ
[2] nāggh°, B_1
[3] °si, B_1
[4] asso°, B
[5] °paṭṭhāna°, B_1 *throughout*
[6] pa, B B_1
[7] cittaṃ, B
[8] *transposed in* B_1
[9] °ti (*without* ti), B S
[10] °ti (*without* ti), B_1

Paññā hi setthā lokasmim[1] *yāya*[2] *nibbānagāmini*
yāya[2] *sammappajānāti*[3] *jātimaranasamkhayan*[4] *ti* (Cf
Idam ñāṇaṃ [It p 35)

4) Tattha katamam ñeyyam?

Kittayissāmi te santim[5] *(Dhotakā ti Bhagavā)*
ditthe[6] *dhamme anītiham*[7]
yam viditva sato caram
tare loke visattikam
Tañ cāham abhinandāmi
mahesi santim uttamam
yam viditvā sato caram
tare loke visattikam
Yam kiñci sampajānāsi[8] *(Dhotakā ti Bhagavā)*
uddham adho tiriyañ[9] *cāpi*[9] *majjhe*
etam viditvā sango ti loke
bhavābhavāya mākāsi tanhan ti (S N vv 1066—68)

Idam ñeyyam

Catunnam bhikkhave ariyasaccānam ananubodhā appativedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c'eva tumhākañ ca

Tayidam bhikkhave dukkham ariyasaccam anubuddham patividdham, dukkhasamudayo ariyasaccam anubuddham patividdham, dukkhanirodho ariyasaccam | pe[10] *| dukkhanirodhagāminipatipadā ariyasaccam anubuddham patividdham Ucchinnā bhavatanhā khīnā bhavanetti n'atthi dāni punabbhavo ti.*

Idam avoca Bhagavā, idam vatvāna Sugato athāparam etad avoca Satthā —

Catunnam ariyasaccānam yathābhūtam adassanā
samsitam[11] *dīgham addhānam tāsu tāsveva jātisu*
Tāni etāni ditthāni bhavanetti samūhatā
ucchinnam[12] *mūlam*[12] *dukkhassa n'atthi dāni punabbhavo ti*
(S V, p 431 sq)

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[1] °smi, B [2] yāyam, B₁ [3] sammā pa°, B S
[4] jātijarāmarana°, S [5] °ti, B₁ S [6] diṭṭhe 'va, S Com
[7] °kaṃ, B B₁, anatigam, S [8] sañjānāsi, B₁
[9] yaṃ vā pi, B B₁ S [10] pa, B B₁.
[11] saṃsaritaṃ, B₁ S [12] ucchinna°, B

Idam ñeyyam

Tattha katamam ñānañ ca ñeyyañ ca?

Rūpam aniccam vedanā aniccā saññā aniccā[1] *samkhārā aniccā viññānam aniccan ti*

Idam ñeyyam

Evam jānam evam passam ariyasāvako rūpam aniccan ti passati, vedanam[2] *aniccan*[3] *ti passati, saññam* [4] *samkhāre viññānam aniccan ti passatī ti*

Idam ñānam

So parimuccati rūpena parimuccati vedanāya parimuccati saññāya parimuccati samkhārehi parimuccati viññānamhā parimuccati dukkhasmā ti[5] *vadāmi*[6] *ti*

Idam ñānañ ca ñeyyañ ca

Sabbe samkhārā aniccā ti (Dhp v 277 a)

Idam ñeyyam

Yadā paññāya passatī ti (Dhp v 277 b)

Idam ñānam

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp v 277 c d)

Idam ñānañ ca ñeyyañ ca

Sabbe samkhārā dukkhā[7] *ti* (Dhp v 278 a)

Idam ñeyyam

Yadā paññāya passatī ti (Dhp v 278 b)

Idam ñānam

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp v 278 c d)

Idam ñānañ ca ñeyyañ ca

Sabbe dhammā anattā ti (Dhp v 279 a)

Idam ñeyyam

Yadā paññāya passatī ti (Dhp v 279 b)

Idam ñānam

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp v 279 c d)

Idam ñānañ ca ñeyyañ ca

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[1] *om* B_1 [2] °nā, B [3] aniccā, B B_1
[4] pe, S [5] *om* B_1, B *has* dukkhasmābhiva°
[6] °mi *(without* ti), B_1 S
[7] S *continues* pe | sabbe dhammā anattā ti

Ye hi keci Soṇa[1] *samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā?*

Aniccāya vedanāya aniccāya saññāya aniccehi saṃkhārehi aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtassa adassanā ti (S III, p 48)

Idam ñeyyam

Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā?

Aniccāya vedanāya aniccāya saññāya aniccehi saṃkhārehi aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtassa dassanā ti (S III, p 48 sq)

Idam ñāṇam

Idam ñāṇañ ca ñeyyañ ca

g) Tattha katamaṃ dassanam?

Ye ariyasaccāni vibhāvayanti
gambhīrapaññena sudesitāni
kiñcāpi te honti bhusam[2] *pamattā*
na te bhavam aṭṭhamam ādiyantī[3] *ti* (Kh P VI, v 9)

Idam dassanam

Yath' indakhīlo pathavisito[4] *siyā*
catubbhi vātehi[5] *asampakampiyo*

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[1] so, S [2] bhūsam, B B1, bhūsappa°, S
[3] °ti (*without* ti), B1 S
[4] °vissito, B1, °vim sito, S [5] vātebhi, Com

tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca[1] *passati ti* (Kh P VI, v 8)

Idam dassanaṃ

Catuhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno[2] *attanā va*[3] *attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayoni*[4] *khīṇapettivisayo*[5] *khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano sattakkhattu*[6] *paramaṃ deve ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmī*[7]*' ti*[7] *Katamehi catūhi?*

Idha bhikkhave ariyasāvakassa Tathāgate saddhā[8] *niviṭṭhā*[8] *patiṭṭhitā virūḷhamūlajātā asaṃhāriyā*[9] *samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ sahadhammena Dhamme*[10] *kho pana niṭṭhaṅgato hoti*[11]*, svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*[12] *paccattaṃ veditabbo viññūhi*[13] *yad idaṃ madanimmadano* [pe][14] *nirodho nibbānaṃ*[15] *Saha dhammikā kho pan' assa honti iṭṭhā kantā piyā manāpā gihī c' eva pabbajitā ca Ariyakantehi kho pana sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi*[16] *viññuppasatthehi*[17] *aparāmaṭṭhehi*[18] *samādhisaṃvattanikehi*

Imehi kho bhikkhave catuhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayoni[19] *khīṇapettivisayo khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano sattakkhattu*[20] *paramaṃ deve ca manusse ca sandhāvitvā saṃsaritvā*[20] *dukkhass' antaṃ karissāmī*[21]*' ti*[21]

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[1] vacca, B_1 [2] ak°, B_1 [3] ca, S
[4] °yoniyo, B_1 [5] °pitti°, B_1
[6] °kkhattuṃ paramo, B_1 S [7] karissati, S
[8] saddhādhivi° B_1 [9] °hāriyā B [10] *om* S
[11] ti S [12] opaneyyiko B
[13] B_1 *adds* ti [14] pa, B [15] B_1 *adds* pa
[16] bhū°, B, pū° B_1 [17] °upassehi, B_1
[18] *om* B [19] °yoniyo, B_1 S [20-20] *om* B_1 S
[21] karoti, B_1 S

Idam dassanam.

h) Tattha katamā bhāvanā?

Yass' indriyāni[1] subhāvitāni
ajjhattam bahiddhā ca sabbaloke
nibbijjha[2] imam parañ ca lokam[3]
kālam kaṅkhati bhāvitatto[4] sudanto[5] ti (S N v 516)

Ayam bhāvanā.

Cattār' imāni bhikkhave dhammapadāni. Katamāni cattāri?
Anabhijjhā dhammapadam, abyāpādo dhammapadam, sammāsati[6] dhammapadam, sammāsamādhi dhammapadam. Imāni kho bhikkhave cattāri dhammapadānī ti (A II, p 29)

Ayam bhāvanā.

Tattha katamam dassanañ ca bhāvanā ca?

Pañca chinde pañca jahe pañca c'uttari[7] bhāvaye
pañca samgātigo[8] bhikkhu oghatiṇṇo ti vuccatī[9] ti[10] (S I, p 3, Dhp v 370)

Pañca chinde pañca jahe ti idam dassanam, pañca vuttari[10] bhāvaye pañca samgītigo[11] bhikkhu oghatiṇṇo ti vuccatī ti ayam bhāvanā.

Idam dassanañ ca bhāvanā ca.

Tīn' imāni bhikkhave indriyāni. Katamāni tīṇi?
Anaññātaññassāmītindriyam[12] aññindriyam[13] aññātāvindriyam[14].
Katamañ ca bhikkhave anaññātaññassāmītindriyam[15]?
Idha bhikkhave bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati[16]. Anabhisametassa

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1 °n'idha, B_1 2 nibbijjamam, S
3 lokañ ca, B_1 4 bhāvito, B S
5 sunandano, S 6 samāpatti, S
7 c'uttari, B B_1 8 °ko, S, °to, B_1
9 °ti (*without* ti), S 10 *in* B *this stanza is wanting*
11 °ko, B_1, samgītiko, S
12 anaññata°, B, °ssāmindriyam, B_1
13 aññatāmindriyam, S 14 aññātā°, B S
15 anaññata°, B 16 pajahati, S

dukkhasamudayassa ariyasaccassa ¹ dukkhanirodhassa ¹ dukkhanirodhagāminiyā paṭipadāya ariyasaccassa abhisamayāya chandam janeti vāyamati viriyam ārabhati cittam paggaṇhāti padahati[2].

Idam bhikkhave anaññātaññassāmītindriyan[3] *ti.*

Idam dassanam.

Katamañ ca bhikkhave aññindriyam?

Idha bhikkhave bhikkhu idam dukkhan ti yathābhūtam pajānāti, ayam dukkhasamudayo ti yathābhūtam pajānāti, ayam dukkhanirodho [4] *ayam dukkhanirodhagāminīpaṭipadā ti yathābhūtam pajānāti.*

Idam bhikkhave aññindriyam.

Katamañ ca bhikkhave aññātāvindriyam?

Idha bhikkhave bhikkhu āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭhe 'va dhamme sayam abhiññā sacchikatvā upasampajja viharati, 'khīṇā jāti vusitam brahmacariyam katam karaṇīyam nāparam itthattāyā' ti pajānāti.

Idam bhikkhave aññātāvindriyan[5] *ti.*

Ayam bhāvanā.

Idam dassanañ ca bhāvanā ca.

1) Tattha katamam sakavacanam?

Sabbapāpassa[6] *akaraṇam kusalass'*[7] *upasampadā*
sacittapariyodapanam etam buddhāna sāsanan ti.
(Dhp v 183)

Idam sakavacanam.

Tīṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālanimittāni bālapadānāni, yehi bālam bālo ti pare sañjānanti. Katamāni tīṇi?

Bālo bhikkhave duccintitacintī[8] *ca hoti, dubbhāsitabhāsī ca hoti, dukkatakammakārī ca hoti.*

Imāni kho bhikkhave tīṇi bālassa bālalakkhaṇāni bālanimittāni bālapadānāni[9].

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¹ pa, B B_1. ² pajahati, S. ³ anaññata°, B.
⁴ pa, B B_1, S *inserts* yathābhūtam pajānāti.
⁵ aññatā°, S. ⁶ °passa, *all MSS*.
⁷ kusalassa up°, B_1 S. ⁸ ducinti°, B B_1. ⁹ °padānī, S.

Tīn' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni[1]*, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti Katamāni tīni?*

Paṇḍito bhikkhave sucintitacintī ca hoti subhāsitabhāsī ca hoti, sukatakammakārī[2] *ca hoti*

Imāni kho bhikkhave tīṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānānī ti (Cf A I, p 102 sq)

Idaṃ sakavacanaṃ

k) Tattha katamaṃ paravacanaṃ?

Paṭhavīsamo n'atthi vitthato
ninno pātālasamo[3] *na vijjati*
Merusamo n'atthi unnato
cakkavattisadiso n'atthi poriso ti

Idaṃ paravacanaṃ

Hotu devānaṃ inda subhāsitena jayo ti

Hotu Vepacitti subhāsitena jayo ti

Bhaṇa Vepacitti gāthan ti

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi —

Bhiyyo bālā[4] *pakujjheyyuṃ no c'assa paṭisedhako*[5]
tasmā bhusena daṇḍena dhīro bālaṃ nisedhaye ti

Bhāsitāya kho pana[6] *bhikkhave Vepacittinā asurindena gāthāya asurā anumodiṃsu, devā tuṇhī ahesuṃ Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānaṃ indaṃ etad avoca bhaṇa devānaṃ inda gāthan ti*

Atha kho bhikkhave Sakko devānaṃ indo imaṃ gāthaṃ abhāsi —

Etad eva ahaṃ maññe bālassa paṭisedhanaṃ
paraṃ saṃkupitaṃ ñatvā yo sato upasammatī ti

Bhāsitāya kho pana[7] *bhikkhave Sakkena devānaṃ indena gāthāya devā anumodiṃsu, asurā tuṇhī ahesuṃ Atha kho bhikkhave Sakko devānaṃ indo Vepacittiṃ asurindaṃ etad avoca bhaṇa Vepacitti gāthan ti*

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi —

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[1] °padāni, B_1 [2] sukata°, B S [3] pādatala°, B_1
[4] bālo, B_1 [5] °kā, B_1 [6] *om* B. B_1 [7] *om* S

Etad eva titikkhāya vajjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhārūhati[1] *dhummedho go va bhiyyo palāyinan ti*

Bhāsitāya kho pana bhikkhave Vepacittinā asurindena gāthāya asurā anumodiṃsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave[2] *Vepacitti asurindo Sakkaṃ devānaṃ indaṃ etad avoca: bhaṇa devānaṃ inda gāthan ti*

Atha kho bhikkhave Sakko devānaṃ indo imā gāthāyo abhāsi —

Kāmaṃ maññatu vā[2] *mā vā bhayā*[3] *myāyaṃ titikkhati*
sadatthaparamā atthā khantyā[4] *bhiyyo na vijjati*
Yo have balavā santo dubbalassa titikkhati
taṃ āhu paramaṃ khantiṃ[5] *niccaṃ khamati*[6] *dubbalo*
Abalan taṃ balaṃ āhu yassa bālabalaṃ[7] *balaṃ*[8]
balassa[9] *dhammaguttassa paṭivattā na vijjati*
Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apaṭikujjhanto[10] *saṃgāmaṃ jeti dujjayaṃ*
Ubhinnaṃ atthaṃ carati attano ca parassa ca
paraṃ saṃkupitaṃ ñatvā yo sato upasammati[11]
Ubhinnaṃ tikicchantānaṃ[12] *attano ca*[8] *parassa ca*
janā maññanti bālo ti ye dhammassa akovidā ti

Bhāsitāsu kho pana[13] *bhikkhave Sakkena devānaṃ indena gāthāsu devā anumodiṃsu, asurā tuṇhī ahesun ti* (S I, p 222 sqq)

Idam parivacanaṃ

Tattha katamaṃ sakavacanañ ca paravacanañ ca?

Yañ ca pattaṃ yañ ca pattabbaṃ, ubhayam etaṃ rajānukinnaṃ āturassānusikkhato Ye ca sikkhāsārā sīlaṃ[14] *vataṃ*[14] ⋆ *jīvitaṃ*[15] *brahmacariyaṃ upaṭṭhānasārā*[16], *ayaṃ eko anto, ye ca evaṃvādino evaṃdiṭṭhino n'atthi kāmesu doso ti, ayaṃ*

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[1] ajjha°, B1 [2] *om* B B1 [3] bhavā, S
[4] khantā, B [5] °tī, B [6] °tu, S
[7] °phalaṃ, B1 Com [8] *om* B1
[9] bālassa, B1 [10] appa°, S
[11] °sammajjati, B1
[12] santikicch°, S, pakujjhantānaṃ, B1 [13] *om* S
[14] sīlavataṃ, B. [15] *om* B1 S [16] S *adds* ti

dutiyo anto. Ke ete ubho antā kaṭasivaḍḍhanā[1] kaṭasiyo[2] diṭṭhiṃ vaḍḍhenti. Ete[3] ubho ante anabhiññāya olīyanti eke atidhāvanti[4] eke ti.

Idaṃ paravacanaṃ.

Ye ca kho te ubho ante abhiññāya tatra ca na ahesuṃ, te na[5] ca amaññiṃsu[6], vaṭṭaṃ tesaṃ n'atthi paññāpanāyā ti.

Idaṃ sakavacanaṃ.

Ayaṃ udāno sakavacanañ ca paravacanañ ca.

Rājā Pasenadī[7] Kosalo Bhagavantaṃ etad avoca: idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: kesaṃ nu kho piyo attā kesaṃ appiyo[8] attā ti? Tassa mayhaṃ bhante etad ahosi: ye kho keci kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti manasā duccaritaṃ caranti, tesaṃ appiyo[8] attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesaṃ appiyo[9] attā. Taṃ kissa hetu? Yaṃ[10] hi[10] appiyo[9] appiyassa[9] kareyya, taṃ te attanā 'va attano karonti, tasmā tesaṃ appiyo[9] attā. Ye ca kho keci kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesaṃ piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo[9] no attā' ti. Atha kho tesaṃ piyo attā. Taṃ kissa hetu? Yaṃ hi piyo piyassa kareyya, taṃ te attanā 'va attano karonti, tasmā tesaṃ piyo attā ti.

Evaṃ etaṃ mahārāja, evaṃ[11] etaṃ[11] mahārāja[11]. Ye hi keci mahārāja kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti manasā duccaritaṃ caranti, tesaṃ appiyo[9] attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesaṃ appiyo[9] attā. Taṃ kissa hetu? Yaṃ hi mahārāja appiyo[9] appiyassa[9] kareyya, taṃ te attanā 'va attano karonti, tasmā tesaṃ appiyo[9] attā. Ye ca kho keci mahārāja kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesaṃ piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo[9] no attā' ti. Atha kho tesaṃ piyo attā

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[1] kaṭasi°, B B₁ [2] ke°, B [3] B₁ *adds* te
[4] abhi°, B B₁ [5] B₁ *adds* na [6] dhaññīsu, S
[7] °di, S , Passe°, B₁ [8] apiyo, B₁, nappiyo, S
[9] api°, B₁ [10] yañhi, S [11] *om.* B

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, taṃ te attanā 'va attano karonti, tasmā tesaṃ piyo attā ti

Idaṃ avoca Bhagavā |pe[1]| Satthā —

Attānañ ce piyaṃ[2] jaññā na naṃ pāpena saṃyuje
na hi taṃ sulabhaṃ hoti sukhaṃ dukkaṭakārinā
Antakenādhipannassa[3] jahato mānusaṃ bhavaṃ
kiṃ hi tassa sakaṃ hoti kiñ[4] ca[4] ādāya gacchati
kiñ c'assa anugaṃ hoti chāyā va anapāyinī[5]? —
Ubho puññañ ca pāpañ[6] ca yaṃ macco kurute idha
taṃ hi[7] tassa sakaṃ hoti tañ ca ādāya gacchati
tañ c'assa anugaṃ hoti chāyā va anapāyinī[8]
Tasmā kareyya kalyāṇaṃ nicayaṃ[9] samparāyikaṃ[10]
puññāni paralokasmiṃ patiṭṭhā honti pāṇinan ti (S I, p 71 sq, cf p 93)

Idaṃ suttaṃ paravacanaṃ

Anugīti sakavacanaṃ

Idaṃ sakavacanañ ca paravacanañ ca

b) Tattha katamaṃ vissajjanīyaṃ?

Pañhe[11] pucchite idaṃ abhiññeyyaṃ, idaṃ pariññeyyaṃ, idaṃ pahātabbaṃ, idaṃ bhāvetabbaṃ, idaṃ sacchikātabbaṃ Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti[12] Tesaṃ evaṃ[13] gahitānaṃ ayaṃ attho iti

Idaṃ[14] vissajjanīyaṃ

Uḷāro buddho Bhagavā ti buddha-uḷāratam dhammasvākkhātataṃ saṃghasuppaṭipattiñ ca ekaṃsen' eva niddise, sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti[15] sabbe dhammā anattā ti ekaṃsen'[16] eva[16] niddise[16]; yaṃ vā pan' aññam pi evaṃ jātiyan[17] ti

Idaṃ vissajjanīyaṃ

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1 pa, B B_1, S *in full* 2 pī°, B
3 °kenādhi°, S, maraṇenābhibhūtassa, B
4 kiñci, S 5 anu°, B B_1 6 puññañ, S
7 tañ hi, B, ta hi, S 8 anu°, *all MSS*
9 nicc°, B_1 10 samparā°, S 11 pariñhe S
12 nibbatti°, S 13 eva, S 14 iti, B_1
15 S *adds* ekaṃsen' eva niddise 16 *om* S
17 °yaṃ (*without* ti), B B_1, °kan, Com

m) Tattha katamam vissajjaniyam?

Ākaṅkhato[1] te naradammasārathi
devamanussā[2] manasā vicintitam[3]
sabbe na jaññā kasiṇā pi pāṇino
Santam samādhim araṇam nisevato
kim tam Bhagavā ākaṅkhatī ti?

Idam avissajjaniyam.

Ettako[4] Bhagavā sīlakkhandhe samādhikkhandhe[5] paññakkhandhe[6] vimuttikkhandhe vimuttiñāṇadassanakkhandhe iriyāyam pabhāve hitesitāyam karuṇāyam[7] iddhiyan ti.

Idam avissajjaniyam.

Tathāgatassa bhikkhave arahato sammāsambuddhassa loke uppādā tiṇṇam ratanānam uppādā[8] buddharatanassa dhammaratanassa saṃgharatanassa kim pamāṇāni[9]? Tīṇi ratanānī ti.

Idam avissajjaniyam.

Buddhavisayo avissajjaniyo[10], puggalaparoparaññutā[11] avissajjaniyā.

Pubbā bhikkhave koṭi na paññāyati, avijjānīvaraṇānam sattānam[12] taṇhāsaṃyojanānam sakim nirayam sakim tiracchānayonim sakim pettivisayam[13] sakim asurayonim sakim deve sakim manusse sandhāvitam saṃsaritam. Katamā pubbā koṭī ti?

avissajjaniyam.

Na paññāyatī[14] ti sāvakānam ñāṇavekallena.

Duvidhā buddhānam bhagavantānam desanā[15] attūpanāyikā ca parūpanāyikā ca. Na paññāyatī ti parūpanāyikā. N'atthi buddhānam bhagavantānam avijānanā[16] ti attūpanāyikā[17], yathā Bhagavā Kokālikam bhikkhum ārabbha aññataram bhikkhum evam āha: —

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1 °te, S 2 devā ma°, B 3 pi ci°, S
4 ettha ko, S 5 *om.* S 6 paññā°, B
7 °nāya, B_1, karuṇā, S 8 °do, B_1 S
9 °nā, B_1 10 vi°, S
11 °varaññūtā, B, °payodaññutā, S 12 attānam, B_1
13 pitti°, B 14 °ti (*without* ti), B_1
15 °nānam, S 16 appajānanā, B_1 S
17 atthupa°, B_1 S

Seyyathā pi bhikkhu vīsatikhāriko Kosalako[1] *tilavāho* [2] *na tv eva eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko*[3] *ababo nirayo. Seyyathā pi bhikkhu vīsati ababā nirayā, evam eko*[3] *atato nirayo. Seyyathā pi bhikkhu vīsati atatā nirayā, evam eko ahaho*[4] *nirayo. Seyyathā pi bhikkhu vīsati ahahā*[4] *nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko*[3] *sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako*[5] *nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumam kho pana bhikkhu nirayam Kokāliko bhikkhu upapanno*[6] *Sāriputta-Moggallānesu cittam āghātetvā*[7] *ti* (S. I, p. 152; A. V, p. 173).

Yam vā pana kiñci Bhagavā āha: ayam appameyyo asaṃkheyyo[8] ti, sabbam tam avissajjanīyam.

Idaṃ avissajjanīyam.

Tattha katamam vissajjanīyañ ca avissajjanīyañ ca?

Yadā so Upako ājīviko Bhagavantam āha: kuhiṃ āvuso Gotama gamissasī[9] *ti? Bhagavā āha: Bārāṇasiyam gamissāmi, ahan tam amatadudrabhim*[10] *dhammacakkam pavattetum loke appaṭivattiyan ti. Upako ājīviko āha: jino ti kho āvuso bho*[11] *Gotama paṭijānāsī ti? Bhagavā āha:*

Jinā ve mādisā[12] *honti ye pattā āsavakkhayam*
jitā me pāpakā dhammā tasmāham[13] *Upaka jino ti*
(Cf. Vin. I, p. 8).

Katham jino kena jino ti vissajjanīyam, katamo jino ti avissajjanīyaṃ, katamo āsavakkhayo rāgakkhayo dosakkhayo mohakkhayo iti[14] vissajjanīyam, kittako[15] āsavakkhayo ti avissajjanīyam.

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[1] °liko, B1. [2] pe, S. [3] eva ko, B1. [4] aga°, S. [5] upa°, B1. [6] uppanno, S. [7] agh°, S (*without* ti). [8] °khayo, S. [9] °tī, S. [10] °dudrati, B1. [11] *om.* S. [12] mānisā, B. [13] tasmā tam, S. [14] ti, S. [15] kitako, S.; tatthako, B1.

Idam vissajjanīyañ ca avissajjanīyañ ca.

Atthi Tathāgato ti[1] vissajjanīyam. Atthi rūpan ti vissajjanīyam. Rūpaṃ Tathāgato ti avissajjanīyaṃ.[2] Rūpavā[3] Tathāgato ti avissajjanīyam. Rūpe[4] Tathāgato ti avissajjanīyam. Tathāgate rūpan ti avissajjanīyam. Evam atthi vedanā | pe[5] | saññā . . . saṃkhārā. Atthi viññāṇan ti vissajjanīyam. Viññāṇam Tathāgato ti avissajjanīyam. Viññāṇavā[6] Tathāgato ti avissajjanīyaṃ. Viññāṇe Tathāgato ti avissajjanīyaṃ. Tathāgate viññāṇan ti avissajjanīyaṃ. Aññatra rūpena Tathāgato ti avissajjanīyam. Aññatra vedanāya | pe[5] | saññāya . . . saṃkhārehi . . . viññāṇena Tathāgato ti avissajjanīyaṃ. Ayam so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāṇako ti avissajjanīyam.

Idam vissajjanīyañ ca avissajjanīyañ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte cavamāne upapajjamāne.[7] Evam sabbam | pe[5] | yathākammūpage satte pajānātī ti vissajjanīyaṃ. Katame sattā, katamo Tathāgato ti avissajjanīyam.

Idam vissajjanīyañ ca avissajjanīyañ ca.

Atthi Tathāgato ti vissajjanīyam. Atthi Tathāgato parammaraṇā ti avissajjanīyaṃ.

Idam vissajjanīyañ ca avissajjanīyañ ca.

n) Tattha katamam kammaṃ?

Maraṇenābhibhūtassa jahato mānusam bhavam
kiṃ[8] hi tassa sakam hoti kiñ ca ādāya gacchati
kiñ c'assa anugam hoti chāyā va anapāyinī[9]? —
Ubho puññañ ca pāpañ ca yam macco kurute idha
tam hi tassa sakam hoti tañ ca ādāya gacchati
tañ c'assa anugam hoti chāyā va anapāyinī[9] ti.[1]
(Cf. p. 175)

Idaṃ kammaṃ.

Puna ca param bhikkhave bālam pīṭhasamārūḷham vā

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[1] om. S [2] S *repeats this phrase*
[3] rūpaṃ vā S [4] S *adds* vā
[5] pa, B B_1 [6] B_1 *omits this phrase*
[7] uppajj°, S [8] ki, B_1. [9] anu°, B B_1

mañcasamārūlham vā chamāya vā semānam yāni 'ssa pubbe pāpakāni kammāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni, tāni[1] *'ssa tamhi*[2] *samaye olambanti ajjholambanti abhilambanti Seyyathā pi bhikkhave mahatam*[3] *pabbatakūtānam chāyā sāyanhasamayam*[4] *pathaviyam*[5] *olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave bālam pīthasamārūlham vā mañcasamārūlham vā chamāya vā semānam yāni 'ssa pubbe*[6] *pāpakāni kammāni katāni kāyena duccaritāni vācāya duccaritāni manasā duccaritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti Tatra bhikkhave bālassa evam hoti akatam vata me kalyānam akatam kusalam akatam bhīruttānam*[7]*, katam pāpam katam luddam*[8] *katam kibbisam, yāvatā bho akatakalyānānam akatakusalānam akatabhīruttānam katapāpānam kataluddānam katakibbisānam gati*[9]*, tam gatim pecca*[10] *gacchāmī ti So socati kilamati paridevati urattālim*[11] *kandati sammoham*[12] *āpajjatī ti*

Puna ca param bhikkhave panditam pīthasamārūlham vā mañcasamārūlham vā chamāya vā semānam yāni 'ssa pubbe kalyānāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhilambanti Seyyathā pi bhikkhave mahatam[3] *pabbatakūtānam chāyā sāyanhasamayam pathaviyam olambanti ajjholambanti abhilambanti, evam eva kho bhikkhave panditam pīthasamārūlham vā mañcasamārūlham vā chamāya*[13] *vā semānam yāni 'ssa pubbe kalyānāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni, tāni 'ssa tamhi*[14] *samaye olambanti ajjholambanti abhilambanti Tatra bhikkhave panditassa evam hoti akatam vata me pāpam akatam luddam akatam kibbisam, katam kalyānam katam kusalam katam bhīruttānam, yāvatā bho*

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1 *om* B₁ 2 'mhi, B₁
3 mahantam, S 4 °ye, S
5 °vī, B₁ S 6 B *adds* vā
7 abhīru°, B 8 luddakam, B , luddham, B₁
9 kā gati, S 10 pacca, B₁
11 °li, B B₁ 12 sammūham, S., samoham, B₁
13 °yam, S 14 *om* S

akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttānānaṃ gati, taṃ gatiṃ pecca[1] *gacchāmī ti. So na socati na kilamati na paridevati na urattāḷiṃ*[2] *kandati na sammohaṃ*[3] *āpajjati, 'kataṃ me*[4] *puññaṃ*[4] *akataṃ*[4] *pāpaṃ, yā bhavissati gati akatapāpassa akataluddassa akatakibbisassa katapuññassa katakusalassa katabhīruttānassa taṃ peccabhave*[5] *gatiṃ paccanubhavissāmī'*[6] *ti vippaṭisāro na jāyati. Avippaṭisārino kho bhikkhave itthiyā vā purisassa vā gihino vā pabbajitassa vā bhaddakaṃ maraṇaṃ bhaddikā kālakiriyā*[7] *ti vadāmī ti.*

Idaṃ kammaṃ.

Tīn' imāni bhikkhave duccaritāni. Katamāni tīṇi?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tīṇi duccaritāni.

Tīn' imāni bhikkhave sucaritāni. Katamāni tīṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tīṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo[8] *paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave cha phassāyatanikā nāma nirayā.*

Tattha yaṃ kiñci cakkhunā rūpaṃ passati aniṭṭharūpaṃ yeva passati no iṭṭharūpaṃ, akantarūpaṃ yeva passati no kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe[9] *| ghānena . . . jivhāya . . . kāyena . . . yaṃ kiñci manasā dhammaṃ vijānāti aniṭṭhadhammaṃ*[10] *yeva vijānāti no iṭṭhadhammaṃ*[10]*, akantadhammaṃ*[10] *yeva vijānāti no kantadhammaṃ*[10]*, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.*

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo[11] *vo*[8]

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[1] pacca, B₁.
[2] °li, B. B₁.
[3] samohaṃ, B₁.
[4] om. S.
[5] pacca°, B. B₁.
[6] paccā°, B₁.
[7] kālaṃk°, S.
[8] B. adds bhikkhave.
[9] pa, B.; la, B₁.
[10] °rūpaṃ, B₁. S.
[11] B₁ adds ca.

paṭiladdho brahmacariyavāsāya. Diṭṭhā mayā bhikkhave cha phassāyatanikā nāma saggā.

Tattha yam kiñci cakkhunā rūpam passati iṭṭharūpam yeva passati no aniṭṭharūpam, kantarūpam yeva passati no akantarūpam, manāparūpam yeva passati no amanāparūpam. Yam kiñci sotena saddam suṇāti | pe[1] *| ghānena jivhāya kāyena manasā dhammam vijānāti, iṭṭhadhammam*[2] *yeva vijānāti no aniṭṭhadhammam*[2]*, kantadhammam*[3] *yeva vijānāti no akantadhammam*[2]*, manāpadhammam*[2] *yeva vijānāti no amanāpadhammam.*

Lābhā vo bhikkhave suladdham vo bhikkhave, khano vo[4] *paṭiladdho brahmacariyavāsāyā ti.*

Ayam vipāko.

Saṭṭhivassasahassāni paripuṇṇāni sabbaso
niraye[5] *paccamānānam*[6] *kadā anto bhavissati? —*
N'atthi anto kuto anto na anto[7] *paṭidissati*
tadā hi pakatam pāpam mama[8] *tuyhañ ca mārisā ti.*
(Jāt. III, p. 47, P. V. IV, 15, v. 1 sq.)

Ayam vipāko.

Tattha katamam kammañ ca vipāko ca?

Adhammacārī[9] *hi naro pamatto*
yahim[10] *yahim*[10] *gacchati duggatiyo*[11]
so nam adhammo carito hanati[12]
sayam[13] *gahito yathā kaṇhasappo.*

Na hi dhammo adhammo ca ubho samavipākino[14]
adhammo nirayam neti dhammo pāpeti suggatin[15] *ti*[16].

Idam kammañ ca vipāko ca.

Mā bhikkhave puññānam bhāyittha, sukhass' etam bhikkhave adhivacanam iṭṭhassa kantassa piyassa manāpassa,

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1 pa, B., la, B_1. 2 °rūpam, B_1, S. 3 kantā, B_1; °rūpam, S. 4 B. *adds* bhikkhave. 5 nirayamhi, B_1. 6 paccamānassa, B. 7 antaṃ, B_1. 8 mamaṃ, B_1. 9 °cārī, B_1. 10 yahi, B. B_1. 11 °ti so, B_1. Com.; °tim, S. 12 hanāti, Com. 13 ayam, S. 14 samaṃ vi°, B_1. 15 °tim (*without* ti), S. 16 *For the last two verses, see* Jāt. IV, p. 496, cf. V, p. 266.

yad idam puññāni. Abhijānāmi kho panāham bhikkhave dīgharattam katānam[1] *puññānam*[1] *dīgharattam iṭṭham kantam piyam manāpam vipākam paccanubhūtam. Satta vassāni mettacittam bhāvetvā satta samvaṭṭavivaṭṭakappe na*[2] *imam lokam punar*[3] *āgamāsim*[4], *samvaṭṭamāne sudāham*[5] *bhikkhave kappe Ābhassarūpago homi, vivaṭṭamāne kappe suññam brahmavimānam upapajjāmi. Tatra sudāham*[5] *bhikkhave Brahmā homi Mahābrahmā abhibhū anabhibhūto aññadatthudaso*[6] *vasavattī. Chattimsakkhattum*[7] *kho panāham bhikkhave Sakko ahosim*[8] *devānam indo. Anekasatakkhattum*[9] *rājā ahosim*[8] *cakkavattī dhammiko dhammarājā cāturanto*[10] *vijitāvī janapadatthāvariyapatto sattaratanasamannāgato, ko pana vādo padesarajjassa. Tassa*[11] *mayham bhikkhave etad ahosi: kissa nu kho me idam kammassa phalam, kissa kammassa vipāko, yenāham etarahi evammahiddhiko evammahānubhāvo ti? Tassa mayham bhikkhave etad ahosi: tiṇṇam kho me idam kammānam phalam, tiṇṇam kammānam vipāko, yenāham etarahi evammahiddhiko evammahānubhāvo, seyyathīdam dānassa damassa samyamassā ti* (Cf. A. IV, p. 88 sq.)

Tattha yañ ca dānam yo ca damo yo ca samyamo, idaṃ kammaṃ, yo tappaccayā vipāko paccanubhūto, ayaṃ vipāko. Tathā Cullakammavibhaṅgo[12] vattabbo, yaṃ Subhassa[13] māṇavassa Todeyyaputtassa[14] desitaṃ (Cf. D. I, p. 204 sqq.)

Tattha ye dhammā appāyuka[15]-dīghāyukatāya saṃvattanti bahvābādha[16]-appābādhatāya appesakkha-mahesakkhatāya dubbaṇṇa-suvaṇṇatāya[17] nīcakulika-uccakulikatāya appabhoga-mahābhogatāya duppañña-paññavantatāya

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[1] puññāni katānaṃ, B_1. [2] *om.* B_1.
[3] puna, B_1. [4] °sī, S., nāgamāsi, B_1.
[5] punāhaṃ, B_1. [6] °datthuṃ d°, B_1.
[7] chasakkhattuṃ, B. [8] °si, B_1 S.
[9] °ttu, B_1. [10] ca°, B_1 S. [11] *om.* S.
[12] cūḷa°, B., cūla°, S. [13] sutassa, B_1.
[14] Toreyya°, B. B_1. [15] appāyukatāya, B_1.
[16] bavhā°, S. [17] °subbaṇṇatāya, S.

ca samvattanti, idam kammam, yā tattha appāyuka dīghāyukatā | pe[1] | duppaññapaññavantatā ayam vipāko

Idam kammañ ca vipāko ca

p) Tattha katamam kusalam?

Vācanurakkhī manasā susamvuto
kāyena ca[2] akusalam[2] na kayirā[3]
ete tayo kammapathe visodhaye
ārādhaye maggam[4] isippaveditan ti (Dhp v 281)

Idam kusalam

Yassa kāyena vācāya manasā n'atthi dukkatam[5]
samvutam tīhi ṭhānehi, tam aham brūmi brāhmanan ti
(Dhp v 391)

Idam kusalam

Tīn' imāni bhikkhave kusalamūlāni Katamāni tīni?
Alobho kusalamūlam[6], adoso kusalamūlam, amoho kusalamūlam
Imāni kho bhikkhave tīni kusalamūlāni (A I, p 203)

Idam kusalam

Vijjā bhikkhave pubbangamā kusalānam dhammānam[7] samāpattiyā anvadeva[8] hiri[9] ca[9] ottappan cā ti

Idam kusalam

q) Tattha katamam akusalam?

Yassa accantadussīlyam[10] māluvā[11] sālam iv'otatam
karoti so tath'[12] attānam[12] yathā nam[13] icchatī diso ti
(Dhp v 162)

Idam akusalam

Attanā hi katam pāpam attajam attasambhavam
abhimatthati dummedham vajiram v'amhamayam manin[14] ti
(Dhp v 161)

Idam akusalam

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[1] pa, B , la, B₁ [2] c'aku°, B
[3] kariyā, B₁ Com [4] maggam, B₁ S
[5] °ṭam, S Com [6] S *continues* pe | imāni
[7] *om* B₁ [8] anveteva, B₁
[9] hiri, B B₁ [10] °dusilyam, B₁
[11] °vi, B₁ [12] tattānam, B₁, tam attānam, S
[13] *om* S [14] mahi, B₁

Dasa kammapathe nisevīya
akusalā kusalehi vivajjitā
garahā[1] *ca*[2] *bhavanti devate*
bālamatī nirayesu paccare[3] *ti*

Idam akusalam

Tīn' imāni bhikkhave akusalamūlāni Katamāni tīni? Lobho akusalamūlam, doso akusalamūlam, moho akusalamūlam

Imāni kho bhikkhave tīni akusalamūlānī[4] *ti* (A I, [p 201)

Idam akusalam

Tattha katamañ kusalañ ca akusalañ ca?

Yādisam vapate bījam tādisam harate phalam
kalyānakārī[5] *kalyānam pāpakārī ca pāpakan*[6] *ti* (S I, p 227, Jāt II, p 202, III, p 158)

Tattha yam āha kalyānakārī kalyānan ti idam kusalam, yam[7] āha pāpakārī ca pāpakan ti idam akusalam

Idam kusalañ ca akusalañ ca

Subhena kammena vajanti suggatim
apāyabhūmim[8] *asubhena*[9] *kammunā*
khayā ca kammassa vimuttacetaso[10]
nibbanti[11] *te joti*[12] *r-iv'indhanakkhayā*[12]

Tattha yam āha subhena kammena vajanti suggatim[13] ti idam kusalam, yam āha apāyabhūmim asubhena kammunā ti idam akusalam

Idam kusalañ ca akusalañ ca

i) Tattha katamam anuññātam?

Yathā pi bhamaro puppham vannagandham[14] *ahethayam*[15] *paleti rasam ādāya, evam gāme munī care ti* (Dhp v 49)

Idam anuññātam

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[1] *so all MSS* [2] *om* S [3] °ye, B₁
[4] °ni (*without* ti), B₁ [5] °kāri yam, S
[6] °kam (*without* ti), B₁ [7] tattha yam, S
[8] apiva°, B₁ [9] asutena, B₁
[10] °sā, B₁ S, vimutti°, *all MSS exc* Com
[11] nibbānanti, S, nibbāya, B₁, nibbāyanti, Com
[12 12] joti-d-iv'indana°, B₁, jodanakkhayā, S [13] °tī, B₁ S
[14] vannam agandham, B₁
[15] apothayam, B Com, apedhayam, B₁

Tīṇ' imāni bhikkhave bhikkhunaṃ karaṇīyāni Katamāni tīṇi?

Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī[1] *samādāya sikkhati sikkhāpadesu, kāyakammavacīkammena samannāgato kusalena parisuddhājīvo, āraddhaviriyo kho pana hoti thāmavā daḷhaparakkamo anikkhittadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyāya, paññavā kho pana hoti udayatthagāminiyā*[2] *paññāya samannāgato*[3] *ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.*

Imāni kho bhikkhave bhikkhūnaṃ tīṇi karaṇīyānī ti

Idam anuññātaṃ

Dasa[4] *ime bhikkhave dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā*[5] *Katame dasa?*

Vevaṇṇiyam[6] *ajjhūpagato ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ | pe*[7] *|*

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā ti (A V, p 87 sq)

Idam anuññātaṃ

Tīṇ' imāni bhikkhave karaṇīyāni Katamāni tīṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritan ti

Imāni kho bhikkhave tīṇi karaṇīyānī[8] *ti*

Idam anuññātaṃ

8) Tattha katamaṃ paṭikkhittaṃ?

N'atthi puttasamaṃ pemaṃ n'atthi gonasamaṃ dhanaṃ n'atthi sūriyasamā[9] *ābhā samuddaparamā sarā ti* (S I, p 6)

Bhagavā āha —

N'atthi attasamaṃ[10] *pemaṃ n'atthi dhaññasamaṃ dhanaṃ n'atthi paññāsamā ābhā vuṭṭhi ve paramā sarā ti* (S I, p. 6)

Ettha yaṃ purimakaṃ[11] idaṃ paṭikkhittaṃ

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1 °yassādī, B_1 2 udayabbayagā°, S 3 samā°, B B_1 4 das', B_1 5 °tabbam, B_1 S. 6 °yam pi, B_1 7 pa, B B_1 8 °ni (*without* ti), B_1 9 su°, B_1 S 10 attha°, B_1 11 purimanam, B_1

Tīn' imāni bhikkhave akaranīyāni Katamāni tīni?
Kāyaduccaritam vacīduccaritam manoduccaritan ti
Imāni kho bhikkhave tīni akaranīyānī[1] *ti*
Idaṃ paṭikkhittam
Tattha katamaṃ anuññātañ ca paṭikkhittañ ca?

Kim-sādhu[2] *bhūtā janatā anekā*
maggo c'anekāyatano pavutto
pucchāmi tam Gotama bhūripañña
kismim[3] *ṭhito paralokam na bhāye ti? —*
Vācam manañ ca panidhāya sammā[4]
kāyena pāpāni akubbamāno
bahvannapānam[5] *gharam āvasanto*
saddho[6] *mudu samvibhāgī vadaññū*
etesu dhammesu ṭhito catūsu
dhammesu ṭhito paralokam na bhāye ti (S I, p 42 sq)

Tattha yaṃ āha vācaṃ manañ ca panidhāya sammā[7] ti[7] idam anuññātam, kāyena pāpāni akubbamāno ti idam paṭikkhittaṃ, bahvannapānaṃ[8] gharam āvasanto | saddho mudu samvibhāgī vadaññū | etesu dhammesu ṭhito catūsu | dhammesu ṭhito paralokam na bhāye ti idam anuññātam

Idam anuññātan ca paṭikkhittan ca

Sabbapāpass'[9] *akaranam kusalass'*[10] *upasampadā*[10]
sacittapariyodapanam etam buddhāna sāsanan[11] *ti*
(Cf p 171)

Tattha yaṃ āha sabbapāpass'[9] akaranan ti idaṃ paṭikkhittaṃ, yam āha kusalass'[10] upasampadā[10] ti idam anuññātam

Idam anuññātañ ca paṭikkhittañ ca.

Kāyasamācāram pāham[12] *devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi Vacīsamācāram pāham*

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[1] °ni (*without* ti), B₁ [2] ki su'dha, B₁
[3] kismi, B₁ [4] samā, B , sammādhi, B₁
[5] bavhanna°, S [6] sabbo, S
[7] sammādhi, B₁, S *omits* ti [8] bavhanna°, B₁ S
[9] °passa, *all MSS* [10] kusalassa upa°, B₁, S
[11] °naṃ (*without* ti), *all MSS*
[12] p'ahaṃ, B₁, m'aham, S *throughout*

devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi Manosamācāram pāham devānam inda duvidhena vadāmi[1] | *pe*[2] | *Pariyesanam pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi*

Kāyasamācāram pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pī[3] *ti Iti kho pan' etam vuttam, kiñ c'etam paticca vuttam?*

Yathā rūpañ ca kho kāyasamācāram sevato akusalā dhammā abhivaddhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitabbo Tattha yam jaññā kāyasamācāram 'idam[4] *kho me kāyasamācāram sevato akusalā dhammā parihāyanti kusalā dhammā abhivaddhanti'*[5] *ti evarūpo kāyasamācāro sevitabbo*

Kāyasamācāram paham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pī ti Iti yan tam vuttam, idam etam paticca vuttam

Evam vacīsamācāram | *pe*[2] |

Pariyesanam pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pī ti Iti kho pan' etam vuttam, kiñ c'etam paticca vuttam?

Yathā rūpañ ca kho pariyesanam sevato akusalā dhammā abhivaddhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitabbā Tattha yam jaññā pariyesanam 'imam kho me pariyesanam sevato akusalā dhammā parihāyanti kusalā dhammā abhivaddhantī' ti evarūpā pariyesanā sevitabbā

Pariyesanam pāham devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pī ti Iti yan tam vuttam, idam etam paticca vuttam

Tattha yam āha[6] sevitabbam pī ti idam anuññātam, yam āha na sevitabbam pī ti idam paṭikkhittam

Idam anuññātañ ca paṭikkhittañ ca

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[1] S *adds* sevitabbaṃ asevitabbam pi
[2] pa, B B₁
[3] pi (*without* ti), S
[4] imam, S
[5] °ti (*without* ti), S
[6] *om* B₁

t) Tattha katamo thavo?

Maggān'[1] *aṭṭhaṅgiko*[1] *seṭṭho saccānam caturo padā*
virāgo seṭṭho dhammānam dvipadānañ ca cakkhumā ti
(Dhp v 273)

Ayam thavo[2]

Tīn' imāni bhikkhave aggāni Katamāni tīni?

Yāvatā bhikkhave sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, Tathāgato tesam aggam akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idam araham sammāsambuddho

Yāvatā bhikkhave dhammānam paññatti saṃkhatānam vā asaṃkhatānam vā, virāgo tesam dhammānam aggam akkhāyati seṭṭham akkhāyati pavaram[3] *akkhāyati*[3], *yad idam madanimmadano*[4] | *pe*[5] | *nirodho nibbānam*

Yāvatā bhikkhave saṃghānam paññatti gaṇānam[6] *paññatti mahājanasannipātānam paññatti, Tathāgatasāvakasaṃgho*[7] *tesam aggam akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idam cattāri purisayugāni aṭṭha purisapuggalā* | *pe*[5] | *puññakkhettam lokassā ti*

Sabbalokuttaro Satthā dhammo[8] *ca*[8] *kusalapakkhato*[8]
gaṇo ca narasīhassa tāni tīni visissare
Samaṇapadumasañcayo gaṇo
dhammavaro[9] *ca vidūna*[10] *sakkato*
naravaradamako[11] *ca*[1] *cakkhumā*
tāni tīni lokassa uttarī

Satthā ca appaṭisamo dhammo ca sabbo[13] *nirūpadāho*
ariyo ca gaṇavaro tāni khalu visissare[14] *tīni*
Saccanāmo jino khemo sabbābhibhū saccadhammo
n'atth' añño tassa uttari ariyasaṃgho[15] *niccam*[16] *viññūna*[17] *pūjito*

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[1] maggānam 'ṭṭh°, B₁ [2] kho, S
[3] *om* S [4] °nimadano, B [5] pa, B B₁
[6] gatānam, B₁ [7] Tathāgatānaṃ sā°, S
[8] dhammo ca kusalamakkhato, B B₁, dhammā catusalakkhato, S [9] dhammo varo, B₁
[10] °nam, B Com [11] narā°, B [1] 'va, B₁, *om.* S.
[13] sabbe, B₁, B B *add* sukho [14] visīsare, S
[15] B₁ *adds* ca [16] nicca, B₁ S [17] °naṃ, B S

Tāni tīni lokassa uttari[1]
ekāyanaṃ jātikhayantadassī[2]
maggaṃ pajānāti hitānukampī
Etena maggena tariṃsu[3] *pubbe*[4]
tarissanti ye cāpi taranti ogham
taṃ tādisaṃ devamanussaseṭṭhaṃ
sattā namassanti visuddhipekhā ti

Ayam thavo ti

Tattha lokiyam suttam dvīhi suttehi niddisitabbaṃ saṃkilesabhāgiyena ca vāsanābhāgiyena ca Lokuttaram pi suttam tīhi suttehi niddisitabbam dassanabhāgiyena ca bhāvanābhāgiyena ca asekhabhāgiyena ca Lokiyañ ca lokuttarañ ca yasmim sutte yam yam padam dissati saṃkilesabhāgiyam vā vāsanābhāgiyam vā, tena tena lokiyan ti niddisitabbaṃ, dassanabhāgiyam vā bhāvanābhāgiyam vā asekhabhāgiyam vā yam yam padam dissati, tena tena lokuttaran ti niddisitabbam

Vāsanābhāgiyam suttam saṃkilesabhāgiyassa suttassa nighātāya, dassanabhāgiyaṃ suttam vāsanābhāgiyassa suttassa nighātāya, bhāvanābhāgiyam suttam dassanabhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyam suttam bhāvanābhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyam suttam diṭṭhadhammasukhavihāratthaṃ

Lokuttaram suttaṃ sattādhiṭṭhānam chabbīsatiyā puggalehi niddisitabbam Te tīhi suttehi samanvesitabbā[5] dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena cā ti

Tattha dassanabhāgiyam suttam pañcahi puggalehi niddisitabbam ekabījinā kolaṃkolena sattakkhattuparamena[6] saddhānusārinā dhammānusārinā cā ti (Cf A I, p 233)

Dassanabhāgiyaṃ suttam imehi pañcahi puggalehi niddisitabbam

Bhāvanābhāgiyam suttam dvādasahi puggalehi niddisitabbam sakadāgāmiphalasacchikiriyāya paṭipannena, sakadāgāminā, anāgāmiphalasacchikiriyāya paṭipannena, anā-

[1] °ri, B B[1]   [2] °dassi, B B[1]   [3] ataraṃsu, S, attaraṃsu, B[1], ataraṃsu, Com   [4] sabbena, B[1],   [5] samannesi°, B[1] S   [6] °ttuṃ pa°, B[1]

gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhāraparinibbāyinā, sasaṃkhāraparinibbāyinā, uddhaṃsotena, akaniṭṭhagāminā, saddhāvimuttena[1], diṭṭhappattena[2] kāyasakkhinā cā ti (Cf A V, p 120)

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi niddisitabbaṃ

Asekhabhāgiyaṃ suttaṃ navahi puggalehi niddisitabbaṃ saddhāvimuttena, paññāvimuttena, suññatavimuttena, animittavimuttena, appaṇihitavimuttena[3], ubhatobhāgavimuttena, samasīsinā[4], paccekabuddha[5]-sammāsambuddhehi[6] cā ti

Asekhabhāgiyaṃ suttaṃ imehi navahi puggalehi niddisitabbaṃ

Evaṃ lokuttaraṃ suttaṃ sattādhiṭṭhānaṃ imehi chabbīsatiyā puggalehi niddisitabbaṃ

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ ekūnavīsatiyā puggalehi niddisitabbaṃ Te caritehi niddiṭṭhā samanvesitabbā[7], keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rāgacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca, keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca dosacaritā ca mohacaritā ca

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito, rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosacarito[6], dosamukhe ṭhito mohacarito[8], dosamukhe ṭhito rāgacarito[9], dosamukhe ṭhito rāgacarito ca dosacarito ca mohacarito ca, mohamukhe[6] ṭhito[6] mohacarito[6], mohamukhe ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe ṭhito rāgacarito ca dosacarito ca mohacarito cā ti

Lokiyaṃ suttaṃ sattādhiṭṭhānaṃ imehi ekūnavīsatiyā puggalehi niddisitabbaṃ

Vāsanābhāgiyaṃ suttaṃ sīlavantehi niddisitabbaṃ Te

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[1] °vimuttakena, S [2] diṭṭhipattena, B₁ S
[3] apanita°, B [4] °sīsinā, S, °sisinā, B B₁ Com
[5] °buddhehi, B B₁ [6] *om*, S
[7] samannesi°, B₁ [8] rāgacarito, S
[9] moha°, S

sīlavanto pañca puggalā pakatisīlaṃ, samādānasīlaṃ, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttaṃ imehi pañcahi puggalehi niddisitabbaṃ.

Imehi pañcahi dhammehi lokuttaraṃ suttaṃ dhammādhiṭṭhānaṃ tīhi suttehi niddisitabbaṃ dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca.[1]

Lokiyañ ca lokuttarañ ca sattādhiṭṭhānañ ca dhammādhiṭṭhānañ ca ubhayena niddisitabbaṃ.

Ñāṇaṃ paññāya niddisitabbaṃ paññindriyena paññābalena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tīraṇāya[2] santīraṇāya[3] dhamme[4]-ñāṇena anvaye-ñāṇena khaye-ñāṇena anuppāde-ñāṇena anaññātaññassāmītindriyena[5] aññindriyena aññātāvindriyena[6] cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisitabbaṃ. Ñeyyaṃ atītānāgatapaccuppannehi ajjhattikabāhirehi hīnappaṇītehi dūrasantikehi saṃkhatāsaṃkhatehi kusalākusalābyākatehi, saṃkhepato vā catūhi ārammaṇehi niddisitabbaṃ. Ñāṇañ ca ñeyyañ ca tadubhayena niddisitabbaṃ, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇabhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabban taṃ saṃkhatena asaṃkhatena ca niddisitabbaṃ.

Dassanabhāvanā sakavacanaṃ paravacanaṃ[1] vissajjanīyaṃ avissajjanīyaṃ kammaṃ vipāko ti sabbattha tadubhayaṃ.[7] Sutte yathā niddiṭṭhaṃ tathā[8] upadhārayitvā[9] labbhamānato[10] niddisitabbaṃ. Yaṃ vā[8] pana kiñci Bhagavā aññataravacanaṃ[11] bhāsati, sabban taṃ yathā niddiṭṭhaṃ dhārayitabbaṃ.

Duvidho hetu yañ ca kammaṃ ye ca[12] *kilesā*
Samudayo kilesā[13]

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1 *om* S 2 tī°, B B_1
3 santī°, B B_1 4 dhammena, B_1
5 anaññāta°, B, anaññataññassāmindriyena, B_1
6 aññātā°, S 7 adutābhayaṃ, S 8 *om* B_1
9 upatthāyayitvā, B_1 10 labbhadhīnato, S
11 aññataraṃ va°, S 12 'va, S 13 °so, B

Tattha kilesā saṃkilesabhāgiyena suttena niddisitabbā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitabbo.

Tattha kusalaṃ catuhi suttehi niddisitabbaṃ: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena[1] niddisitabbaṃ. Kusalañ ca akusalañ ca tadubhayena[2] niddisitabbaṃ.

Anuññātaṃ Bhagavato anuññātāya[3] niddisitabbaṃ. Taṃ pañcavidhaṃ: saṃvaro, pahānaṃ, bhāvanā, sacchikiriyā, kappiyānulomo[4] ti. Yaṃ dissati tāsu tāsu bhūmīsu, taṃ kappiyānulomena niddisitabbaṃ. Bhagavatā paṭikkhittaṃ paṭikkhittakāraṇena niddisitabbaṃ. Anuññātañ ca paṭikkhittañ ca tadubhayena[1] niddisitabbaṃ.

Thavo[5] pasaṃsāya niddisitabbo. So pañcavidhena veditabbo: Bhagavato, dhammassa, ariyasaṃghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiyā ti. Evaṃ thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi padehi niddisitabbā, kilesabhūmi navahi padehi niddisitabbā.

Evaṃ etāni aṭṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalānī ti.

Tathā hi vuttaṃ:

Aṭṭhārasa mūlapadā kuhiṃ[6] daṭṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno[7]:—

Navahi ca[1] padehi kusalā | navahi ca yujjanti akusalapakkhā
ete khalu mūlapadā[8] | bhavanti aṭṭhārasa padānī ti.

Niyuttaṃ sāsanapaṭṭhānaṃ.

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[1] *om.* S. [2] °yehi, S.
[3] anuññatāya, S.
[4] kappiyā ti lomo, B[1].
[5] tavo, B. B[1].
[6] kuhi, B[1].
[7] °kaccāyano, S.
[8] °pādā, B[1].

Ettāvatā samattā Netti yā āyasmatā Mahākaccānena bhāsitā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītī ti[1]

Nettipakaraṇaṃ niṭṭhitaṃ[2]

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[1] B₁ *adds* (cf A V, p 361, n 8) —
Jinacakke vijjulakkhe soti bho pūrayamīpito (*sic*)
ratthanivyīta-āyehi saddhā tisso vanītuso
ropitā antepūramhi attham pekkhiya cintayam
ujyānuppīdamūlena pūjesi pitattayam (*sic*)
sāsanapphullasobhite nānāthūpādi maṇḍite
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacārasampanno
ñeyyādhammādhilakkhito alankārapamo guru
vasanto tena likkhito amarapūradutiva [*in Burmese*]
siripavarādityā lokādhipati Vijayamahādhammarājādhirājā, *then a few words in Burmese, and after these* Nettipakaraṇam niṭṭhitam, *then again a few words in Burmese after which* nibbānapaccayo hotu [*in Burmese*]

[2] S *adds* nibbānapaccayo hotu

EXTRACTS FROM THE COMMENTARY

p 1 (fol kā, rev, second line) Tattha ken' atthena Netti?
Saddhammanayan' atthena
Yathā hi tanhā satte kāmādibhavam nayatī ti bhavanettī ti vuccati, evam ayam pi veneyyasatte ariyadhammam nayatī ti saddhammanay' aṭṭhena Nettī ti vuccati

Atha vā nayantitāyā ti Netti. Nettipakaranena hi karanabhūtena dhammakathikā veneyyasatte dassanamaggam nayanti sampāpentī ti

Niyyanti vā ettha etasmim pakarane adhiṭṭhānabhūte patiṭṭhāpetvā veneyyā nibbānam sampāpiyantī ti Netti Na hi Netti-upadesasannissayena vinā aviparītasuttatthāvabodho sambhavati Tathā hi vuttam — *Tasmā nibbāyitukāmenā* ti ādi Sabbā pi hi suttassa atthasamvannanā Netti-upadesāyattā Netti ca suttapabhavā, suttam sammāsambuddhapabhavan ti

p 1 (fol kai, rev, third line) Mahākaccānenā ti Kacco ti purātano isi, tassa vamsālankārabhūto ayam mahāthero Kaccāno ti vuccati Mahākaccāno ti pana pūjāvacanam yathā Mahāmoggallāno ti Kaccāyanagottaniddiṭṭhā ti pi pāṭho Ayañ ca gāthā Nettisamgāyantehi pakaranatthasamganhavasena ṭhapitā ti daṭṭhabbā Yathā cāyam, evam Hāravibhangavāre[1] tan tam Hāra-Niddesa-nigamane Tenāha āyasmā ti ādivacanam

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[1] *The Commentary uses* vibhāga *and* vibhanga *indifferently, but in a passage describing the contents of our work it says* — Sā panāyam Nettipakaraṇaparicchedato

Tattha ken' atthena hārā?

Harīyanti etehi ettha vā sutta geyyādi-visayā aññāṇa-saṃsaya-vipallāsā ti hārā. Haranti vā sayam tāni Haraṇamattam evā ti hārā, phalupacārena.

Atha vā harīyanti voharīyanti dhammasaṃvaṇṇaka-dhammapaṭiggāhakehi, dhammassa dānaggahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvalisamūho hārasaṅkhāto attano avayavabhūtaratanasamphassehi samupajanīyamānehi[1] bhedasukho hutvā tadupabhogījanasarīrasantāpaṃ nidāghapariḷāhūpajanitaṃ vūpasameti evam ete pi nānāvidhaparamattharatanapabandhā saṃvaṇṇanā visesā attano avayavabhūtaparamattharatanādhigamena samuppādīyamānanibbutisukhā dhammapaṭiggāhakajanahadayaparitāpaṃ kāmarāgādi-kilesahetukaṃ vūpasametī ti.

Atha vā harayanti aññāṇādīnam hāraṃ apagamam karontī ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā, niruttinayena. Yathāha — *Bhavesu vantagamano ti Bhagavā* ti.

Tattha nayan ti saṃkilese vodānāni ca vibhāgato ñāpentī ti nayā. Nīyanti vā tāni etehi ettha vā ti nayā. Nayanamattam eva vā ti nayā. Nayanti vā sayaṃ dhammakathikehi upanīyanti suttassa atthapavicayatthan ti nayā.

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā sammā paṭivijjhīyamānā paccayapaccayuppannadhammānam yathākkamasambandhavibhāgabyāpāravirahānurūpabalabhāvadassanena asaṃkarato sammutisaccaparamatthasaccānaṃ sabhāvam pavedayantā paramatthasaccapaṭivedhāya saṃvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānam vasena. Paṭhamam hi Hāravicāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti. Pāḷivavatthānato pana Saṃgahavāra-Vibhāgavāravasena duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti vāradvayam eva hoti. Vibhāgavāro pana Uddesa-Niddesa-Paṭiniddesavasena tividho.

[1] °manahi

gadhammavibhāgadassanena aviparītasuttatthāvabodhāya abhisambhunantā vineyyānam catusaccapaṭivedhāya samvattanti

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttiniyyena

p 8 (fol 1 ba, obv last line) Evam uddiṭṭhe hārādayo niddisitum Tattha saṃkhepato ti ādi āraddham

Tattha tatthā ti tasmim uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇam kathitam hāra naya-mūlapadānam hi sarūpadassanam Uddesapāṭhena katan ti

Sāmaññato visesena padattho lakkhanam kamo
ettāvatā ca hetvādi veditabbā hi viññunā

Tesu avisesato visesato ca hāra-nayānam attho dassito, lakkhanādīsu pana avisesato sabbe pi hārā nayā ca yathā kkamam byañjanatthamukhena navangassa sāsanassa atthasaṃvaṇṇanalakkhana, visesato pana tassa tassa hārassa nayassa ca lakkhanam Niddese eva kathayissāma Kamādīni ca yasmā nesam lakkhanesu ñātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma Yā pana Assādādīnavatā ti ādikā Niddesagathā

Tāsu assādādīnavatā (1)[1] ti assādo ādīnavatā ti padavibhāgo, ādīnavatā ti ca ādīnavo eva Keci assādādīnavato ti paṭhanti Tam na sundaram Tattha assādiyatī ti assādo Sukham somanassan ca Vuttam h'etam — *Yam bhikkhave pañcupādānakkhandhe paṭicca uppajjati sukham somanassam, ayam pañcasu upādānakkhandhesu assādo ti* Yathā ca sukham somanassam, evam iṭṭhārammaṇam pi Vuttam pi c'etam — *So tad assādeti, tam nikāmeti ti* — *Rūpam assādeti abhinandati, tam ārabbha rāgo uppajjatī ti* — *Saṃyojaniyesu bhikkhave dhammesu assādānupassino ti ca* Assādeti etāyā ti vā assādo Tanhā Tanhāya hi karanabhūtāya puggalo sukham pi sukhārammaṇam pi assādeti Yathā ca tanhā, evam

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[1] *The numbers in brackets indicate the verses of the* Niddesavāra *in which the words commented on occur.*

vipallāsā pi. Vipallāsavasena hi sattā anittham pi iṭṭhākārena assādenti. Evam vedanāya sabbesam tebhūmakasankhārānam tanhāya vipallāsānañ ca assādavibhāgo veditabbo. Katham pana dukkhādukkhamasukhavedanānam assādanīyatā ti? Vipallāsato sukhapariyāyasabhāvato ca. Tathā hi vuttam — *Sukhā kho āvuso Visākha vedanā ṭhitisukhā viparināmadukkhā, dukkhā vedanā ṭhitidukkhā viparināmasukhā adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā ti* (M I p 303). Tattha vedanāya atthasitapariyāyavasena tebhūmakasankhārānam nikkhepakaṇḍa-rūpakaṇḍavasena tanhāya samkilesavatthuvibhange nikkhepakaṇḍake ca tanhāniddesavasena vipallāsānam subhasaññādivasena dvāsaṭṭhidiṭṭhigatavasena ca vibhāgo veditabbo. Ādīnavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā sankhārā ādīnavo. Ādīnam ativiya kapanam vāti pavattatī ti ādīnavo. Kapanamanusso evam sabhāvā ca tebhūmakā dhammā aniccatādiyogena. Yato tattha ādīnavānupassanā āraddhavipassakānam yathābhūtanayo ti vuccati. Tathā ca vuttam — *Yam bhikkhave pañcupādānakkhandhā aniccā dukkhā viparināmadhammā, ayam pañcasu upādānakkhandhesu ādīnavo ti*. Tasmā ādīnavo dukkhasaccaniddesabhūtānam jātiyādīnam aniccatādīnam dvācattālīsāya ākārānam ca vasena vibhajitvā niddisitabbo.

Nissarati etenā ti nissaranam (1). Ariyamaggo. Nissaratī ti vā nissaranam. Nibbānam. Ubhayam pi sāmaññaniddesena ekasesena vā nissaranan ti vuttam. Pi (1)-saddo purimānam pacchimānañ ca sampindanattho. Tattha ariyamaggapakkhe satipaṭṭhānādīnam sattatimsabodhipakkhiyadhammānam kāyānupassanādīnañ ca tadantogadhabhedānam vasena nissaranam vibhajitvā niddisitabbam, nibbānapakkhe pana kiñcāpi asankhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariyāyena pana sopādisesa-nirupādisesabhedena. Yato vā tam nissaṭam tesam paṭisambhidāmagge dassitapabhedānam cakkhādīnam channam dvārānam rūpādīnam channam ārammaṇānam tam tam dvārapavattānam channam channam viññāna-phassa-vedanā-saññā-cetanā-tanhā-vitakka-vicārānam paṭhavīdhātu-ādīnam channam

dhātūnaṃ dasannam kasiṇāyatanānaṃ kesādinam battiṃsāya ākārānam pañcannam khandhānam dvādasannam āyatanānam aṭṭhārasannam dhātūnaṃ, lokiyānam indriyānam kāmadhātu-ādīnaṃ tissannam dhātūnam kāmabhavādīnaṃ tinnam tinnam bhavānam catunnaṃ jhānānaṃ appamaññānam āruppānaṃ dvādasannam paṭiccasamuppādaṅgānañ cā ti evam-ādinam saṅkhatadhammānam nissaraṇabhāvena vibhajitvā niddisitabbam

Phalan (1) ti desanāphalam Kiṃ pana tan ti? Yam desanāya nipphādiyati Nanu ca nibbānādhigamo Bhagavato desanāya nipphādiyati? *Nibbānañ ca nissaraṇan* ti iminā vuttam evā ti saccam etam Tañ ca kho param pariyāya Idha pana paccakkhato desanāphalam adhippetam Tam pana sutamaggānānam aṭṭha-dhamma vedādi-ariya-maggassa pubbabhāgapaṭipattibhūtā chabbisuddhiyo yañ ca tasmiṃ khaṇe maggam anabhisambhunantassa kālantare tadadhigamakāraṇabhūtam sampattibhavahetu ca siyā Tathā hi vakkhati (p 7) —

Attānuditthim ūhacca

evam maccutaro siyā (ti idaṃ phalan) ti, (p 6) —

Dhammo have rakkhati dhammacārin ti idam phalan ti ca

Etena nayena devesu c'eva manussesu ca āyu-vanna-bala sukha-yasa-parivāra-ādhipateyyasampattiyo upadhi-sampattiyo cakkavattisiri devarajjasiri cattāri sampatti cakkāni, sīlasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvakabodhi paccekabodhi sammāsambodhī ti sabbā pi sampattiyo puññasambhāra-hetukā Bhagavato desanāya sādhetabbatāya phalan ti veditabbā

Upāyo (1) *ti ariyamaggapadaṭṭhānabhūtā* pubbabhāga-paṭipadā Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti Keci pana saha vipassanāya *maggo upayo ti vadanti* Tesaṃ matena nissaraṇan ti nibbānam eva vuttam siyā Phalaṃ viya upāyo pi pubbabhāgo ti vuttaṃ siyā, yam pana vakkhati (p 6) — *Sabbe dhammā | pa | visuddhiyā ti* ayam upāyo ti, etthāpi pubba-

bhāgapaṭipadā eva uddiṭṭhā ti sakkā viññātuṃ. Yasmā pana (p. 6) *te pahāya tare oghan ti* idaṃ nissaraṇan ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghataraṇan ti.

Āṇattī (1) ti āṇārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjāhī ti vidhānaṃ. Tathā hi vakkhati (p. 7):

Suññato lokaṃ avekkhassu | Mogharājā (ti āṇattī ti).

Yogīnan (1) ti catusaccakammaṭṭhānabhāvanānuyogayuttānaṃ veneyyānaṃ, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānaṃ assādādīnaṃ vibhajanalakkhaṇo saṃvaṇṇanāviseso desanā hāro nāmā ti attho. Etthāha: kiṃ pan' etesaṃ assādādīnaṃ avisesānaṃ vacanaṃ desanā hāro udāhu ekaccānan ti? Niravasesānaṃ yeva. Yasmiṃ hi sutte assādādīnava-nissaraṇāni sarūpato āgatāni, tattha vattabbaṃ eva natthi, yattha pana ekadesena āgatāni na vā sarūpena tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāra-vibhaṅge āgamissatī ti idha na papañcito.

Yaṃ pucchitan (2) ti yā pucchā, vicāraṇā ti vacanaseso. Vissajjitaṃ anugītī ti etthāpi es'eva nayo. Tattha vissajjitan (2) ti vissajjanā, sā ca ekaṃsabyākaraṇādivasena catubbidhaṃ byākaraṇaṃ. Ca (2) saddo sampiṇḍanattho. Tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchā-vissajjanā kassā ti? suttassā ti. Etena suttena[1] āgataṃ pucchā-vissajjanaṃ vicetabban ti dasseti. Yā ca anugītī (2) ti suttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparaṃ gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparaṃ nāma, yā pucchānusandhī ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assādādike pariganhāti. Ettāvatā vicaya hārassa visayo niravasesena dassito hoti. Tathā ca vakkhati —
Vicaya hāravibhaṅge padaṃ vicinati | pa | anugītiṃ vicinatī ti.

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[1] sutte

Tattha sutte sabbesaṃ padānam anupubbena atthaso byañjanaso ca vicāro padavicayo Ayam pucchā adiṭṭhajotanā diṭṭhasaṃsandanā vimaticchedanā anumatipucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramatthavisayā atītavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo Idam vissajjanam ekaṃsabyākaraṇam vibhajjabyākaraṇam paṭipucchābyākaraṇam thapanaṃ sāvasesam niravasesaṃ[1] sa-uttaraṃ anuttaraṃ lokiyam lokuttaran ti ādinā vissajjanā vicayo Ayam pucchā iminā sameti etena sametī ti pucchitattham ānetvā vicayo pubbenāparam samsandetvā pavicayo pubbāparavicayo Ayam anugīti vuttatthasaṃgahā avuttatthasaṃgahā tadubhayatthasaṃgahā kusalatthasaṃgahā akusalatthasaṃgahā ti ādinā anugīti-vicayo Assādādīsu sukhavedanāya iṭṭhārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇagahaṇalakkhaṇā ti ādinā, vipallāsānam viparītagahaṇalakkhaṇā ti ādinā, avasiṭṭhānam tebhūmakadhammānam yathāsakalakkhaṇā ti ādinā sabbesañ ca dvāvīsatiyādhikesu[2] dvācattālīsādhike ca dukasate labbhamānapadavasena tan taṃ assādatthavisesaniddhāraṇaṃ assāda vicayo Dukkhavedanāya aniṭṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānam paṭisandhilakkhaṇā ti ādinā, aniccatādīnam ādi-antavantatāya aniccan ti kathāya ca anicca ti ādinā sabbesañ ca lokiyadhammānam saṃkilesabhāgiya-hānabhāgiyatādivasena ādīnavavuttiyā okāraniddhāraṇena ādīnava-vicayo Nissaraṇapade ariyamaggassa āgamanato kāyānupassanādi pubbabhāgapaṭipadā vibhāgavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasenā ti evaṃ nissaraṇa vicayo Phalādīnaṃ tan tam suttadesanāya sādhetabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo Evam padapucchāvissajjanapubbāparānugītīnam assādādīnam ca visesaniddhāraṇavasena vicaya-lakkhaṇo vicayo-hāro ti veditabbo

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[1] nivarasesam [2] °yātikesu

Sabbesan (3) ti solasannam Bhūmī (3) ti byañjanam sandhāyāha, byañjanam hi mūlapadāni viya nayānam hārānam bhūmi pavattitthānam, tesam byañjanavicārabhāvato Vuttam hi — Hārā byañjanavicayo ti (p 1) Peṭake pi hi vuttam — Sabbe hārā sampatamānā nayanti suttattham byañjanavidhiputhuttā ti Gocaro (3) ti suttattho Suttassa hi padatthaniddhāranamukhena hārayojanā, tesam byañjanatthānam Yuttāyuttiparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā Yuttāyuttiparikkhā ti pi pāṭho, yuttāyuttinam vicāranā ti attho Katham pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirujjhanena Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakabhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanam Ayam ettha samkhepo, vitthāro pana parato āvibhavissati Hāro yuttī ti niddiṭṭho (3) ti evam sutte byañjanatthānaṃ yuttāyuttabhāvavibhāvanalakkhano yuttihāro ti veditabbo

Dhammam (4) ti yam kiñci suttāgatam kusalādidhammam āha Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa Yam padaṭṭhānan (4) ti yam kāranaṃ tam Yonisomanasikārādi-sutte āgataṃ anāgataṃ vā sambhavato niddhāretvā kathetabban ti adhippāyo Itī (4) ti evam vuttaniyenā ti attho Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesaṃ pi yathānurūpam padatthānam niddhāretvā kathetabban ti adhippāyo Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padaṭṭhānam tassa pi yam padaṭṭhānan ti sambhavato yāva sabbadhammā padaṭṭhānavicāranā kātabbā ti attho Eso hāro padaṭṭhāno (4) ti *evaṃ sutte āgatadhammānam padaṭṭhānabhūtā* dhammā tesañ ca padatthānabhūtā ti sambhavato padaṭṭhānabhūtadhammaniddhāranalakkhano padaṭṭhāno nāma hāro ti attho

Vuttam hi ekadhamme (5) ti Kusalādīsu Khandhādīsu vā yasmim kasmiñci Ekadhamme[1] sutte sarūpato niddhāranavasena vā kathite Ye dhammā ekalakkhanā keci (5) ti ye keci dhammā kusalādibhāvena rūpakkhan-

[1] Cf A I, p 30, 43 sqq , S. V, p 32 sqq

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ñetvā samvaṇṇanāvasenā ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena sahacāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādīhi avuttānam pi vuttānam viya niddhāraṇam veditabbam. So hāro lakkhaṇo nāma (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvaṇṇanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanan ti attho. Adhippāyo (6) ti buddhānam sāvakānam vā tassa suttassa desakānam adhippāyo. Byañjanan (6) ti byañjanena, karaṇe hi etam paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayam pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati — Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattam. Desanā nidānan ti nidadāti phalan ti nidānam, kāraṇam. Yena kāraṇena desanā pavattā, tam desanāya pavattinimittam ti attho. Pubbāparānusandhī (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhī ti pi pātho. Suttassa pubbabhāgena aparabhāgam samsandetvā kathanan ti attho. Samgītivasena vā pubbāparabhūtehi suttantarehi samvaṇṇiyamānassa suttassa samsandanam pubbāparānusandhi. Yam pubbapadena parapadassa sambandhanam, ayam pi pubbāparasandhi. Eso hāro catubyūho (6) ti evam nibbacanādhippāyādīnam catunnam vibhāvanalakkhaṇo catubyūhohāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmim ārambhadhātu-ādike parakkamadhātu-ādīnam padaṭṭhānabhūte dhamme desanārūḷhe sati. Pariyesati sesakam padaṭṭhānan (7) ti tassa visabhāgatāya agahanena vā sesakam pamādādīnam āsannakāraṇattā padaṭṭhānabhūtam kosajjādikam dhammantaram pariyesati paññāya gavesati, pariyesitvā ca samvaṇṇanāya yojanto desanam āvattati paṭipakkhe

(7) ti vinaya-ārambhādimukhena āraddham suttam vuttanayena pamādādivasena niddisanto desanam paṭipakkhato āvatto ti nāma. Āvatto nāma hāro (7) ti desanāya gahitadhammānam sabhāga-visabhāgadhammavasena āvattana-lakkhano āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammam. Tam kusalādivasena anekavidham. Padaṭṭhānam (8) ti yasmim patiṭṭhite uttariguṇavisese adhigacchati tam visesādhigamakāraṇam. Bhūmim (8) ti puthujjanabhūmi dassanabhūmī ti evam-ādikam bhūmim[1]. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātabbādi-nāmavasena vā puthujjana-sotāpannādi vatthuvasena vā sādhāraṇe visiṭṭhe samāne ti attho. Vuttappakārenā asādhāraṇā veditabbā. Neyyo vibhattī (8) ti yathāvuttadhammānam vibhajano ayam hāro vibhattī (8) ti ñātabbo ti attho. Tasmā samkilesadhamme vodānadhamme ca sādhāraṇāsādhāraṇato padaṭṭhānato bhūmito ca vibhajanalakkhano vibhatti-hāro ti daṭṭhabbam.

Niddiṭṭhe (9) ti kathite sutte āgate samvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evam bhāvitasadise bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānam dhammānam ye paṭipakkhā, tesam vasena parivatte ti attho. Evam niddiṭṭhānam dhammānam paṭipakkhato parivattanalakkhano parivattano hāro (9) ti veditabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyam kathetabbā. Na katipayā ti dasseti. Sutte vuttānī (10) ti navavidhasuttantasankhāte tepitake buddhavacane bhāsitāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāḷiyam āgatāni yeva vevacanāni gahetabbānī ti vuttam hoti. Ekadhammassā (10) ti ekassa padatthassa. Yo jānati[2] suttavidū (10) ti yathā Sabbassa jānāhī ti vutte Sabbinā vicīnehi, Sabbi dethā ti

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[1] bhūmi [2] janāti

vā ānāpetī ti attho evam yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhano vevacana hāro nāma Tasmā ekasmim atthe anekapariyāyasaddayojanā lakkhano vevacana hāro ti veditabbam

Dhamman (11) ti khandhādidhammam Paññattīhi (11) ti paññāpanehi pakārehi ñāpanehi, sankarato vā ṭhapanehi Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattīhi paññāpanī, so ākāro Ñeyyo paññattī nāma hāro (11) ti paññatti-hāro nāmā ti ñātabbo Tasmā ek' ekassa dhammassa anekāhi paññattīhi paññāpetabbākāravibhāvanalakkhano paññatti hāro ti veditabbam

Paṭiccuppādo (12) ti paṭiccasamuppādo Indriyakhandhā (12) ti indriyāni ca khandhā ca Dhātu-āyatanā[1] (12) ti dhātuyo ca āyatanāni ca Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvīsati indriyāni ye ca pañcakkhandhā yā ca aṭṭhārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi Otarati yo (12) ti yo samvannanānayo ogāhati, paṭiccasamuppādādike anupavisatī ti attho Otarano nāma so hāro (12) ti yo yathāvutto samvannanāviseso, so otarana-hāro nāma Ca (12) saddena c'ettha suññatamukhādīnam gāthāya avuttānam pi sangaho daṭṭhabbo Evam paṭiccasamuppādādimukhehi suttatthassa otarana-lakkhano otarano-hāro nāmā ti veditabbam

Vissajjitamhi (13) ti buddhādīhi byākate Pañhe (13) ti ñātum icchite atthe Gāthāyan (13) ti gāthārūlhe, idañ ca pucchantā yebhuyyena gāthābandhavasena pucchantī ti katvā vuttam Yam ārabbhā ti? Sā pana gāthā yam attham ārabbha adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padam sodhitam, ārambho[2] na sodhito, padañ ca sodhitam ārambho[2] ca sodhito ti evam padādīnam sodhitāsodhitabhāvavicāro Hāro so

[1] āyatanānī [2] ārabbho

sodhano nāmā (13) ti yathāvuttavicāro sodhano-hāro nāma Evam sutte padi padattha-pañhārambhānam sodhanalakkhano sodhano-hāro ti veditabbam

Ekattatāya (14) ti ekassa bhāvo ekattam ekattam eva ekattatā tāya ekattatāya Eka-saddo c'ettha samāna-saddapariyāyo, tasmā sāmaññenā ti attho Visitthā mattā vimattā vinattā va vemattam, tassa bhāvo vemattatā Tāya vemattatāya (14) visesenā ti attho Te na vikappayitabbā (14) ti ye dhammā dukkham samudayo ti ādinā sāmaññena jātijarādikāmatanhā-bhavatanhā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmaññam ko vā viseso ti evam sāmaññavisesavikappanavasena na vikappitabbā Kasmā? Sāmaññavisesakappanāya vohārabhāvena anavatthānato, kāla-disāvisesādinam viya apekkhāsiddhito ca Yathā hi yā hiyyo sve ti vuccamānā kālavisesā anavatthitasabhāvā purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evam sāmaññavisesā pi Tathā hi idam dukkhan ti vuccamānam jāti-ādi apekkhāya sāmaññam pi samānam saccāpekkhāya viseso hoti Esa nayo samudayādīsu pi Eso hāro adhitthāno (14) ti evam suttāgatānam dhammānam avikappanavasena sāmaññavisesaniddhāranalakkhano adhitthāno-hāro nāmā ti attho

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yam dhamman (15) ti yam sankhārādikam paccayuppannadhammam janayanti nipphādenti Paccayā (15) ti sahajātapaccayabhāvena Param parato (15) ti parampara-paccayabhāvena, anantarūpasantānaghatanavasena paccayo hutvā ti attho Upanissayakoti hi idhādhippetā Puriмasmim avasittho paccayabhāvo Hetum avakaddhayitvā (15) ti tam yathāvuttam paccayasankhātajanakādibhedabhinnam hetum ākaddhitvā suttato niddhāretvā yo samvannanāsankhāto Eso hāro parikkhāro (14) ti evam sutte āgatadhammānam parikkhārasankhāte hetupaccaye niddhāretvā samvannanalakkhano parikkhāro-hāro ti attho

Ye dhammā (16) ti ye sīlādidhammā Yam mūlā (16) ti yesam samādhi-ādīnam mūlabhūtā, te tesam

samādhi-ādīnam padaṭṭhānabhāvena samāropayitabbā ti sambandho Ye c'ekatthā pakāsitā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhātusamatikkamanādisaddā anāgāmiphalatthatāya ekatthā buddhamuninā paridīpitā, te aññamaññavevacanena samāropayitabbā ti sambandho Samāropanam c'ettha sutte yathārutavasena niddhāranavasena vā gayhamānassa sikkhattayasankhātassa sīlādikhandhattayassa pariyāyantaravibhāvanamukhena bhāvanāpāripūrikathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti Esa samāropano hāro (16) ti esa sutte āgatadhammānam padaṭṭhānavevacanabhāvanāpahānasamāropanavicārana-lakkhano samāropano nāma hāro ti attho

Evam gāthābandhavasena solasa pi hāre niddisitvā idāni naye niddisituṃ Tanhañ cā ti ādi vuttaṃ Tattha tanhan ca avijjaṃ pi cā (17) ti sutte āgatam atthato niddhāranavasena vā gahitatanham avijjaṃ pi ca, yo netī (17) ti sambandho, yo saṃvannanāviseso, taṃ neti samkilesapakkham pāpeti samkilesavasena suttatthaṃ yojetī ti adhippāyo Samathenā (17) ti samādhinā, vipassanāyā ti paññāya Yo neti vodānapakkham pāpeti Tattha suttattham yojeti ti adhippāyo Saccehi yojayitvā (17) ti nayanto ca tanhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asankhatadhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā Ayam nayo nandiyāvatto (17) ti yo tanhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhano samvannanāviseso, ayaṃ nandiyāvatto nayo nāmā ti attho Ettha ca nayassa bhūmigāthāyam nayo ti vuttā, tasmā samvaṇṇanāviseso ti vuttaṃ Na hi atthanayo samvaṇṇanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādīnaṃ vasena tanhādimukhena nayabhūmiracanā Tattha naya-vohāro

Akusale (18) ti dvādasa cittuppādasaṃgahite sabbe pi akusale dhamme Samūlehī (18) ti attano mūlehi lobha-

dosa mohehi ti attho Kusale (18) ti sabbe pi catubhūmake kusaladhamme Kusalamulehī (18) ti kusalehi alobhādimūlehi yo neti, niyanto ca kusalākusalam māyāmarīci-ādayo viya abhūtam na hotī ti bhutam, pata-ghaṭādayo viya na sammutisaccamattan ti tatham, akusalassa itthavipākatābhāvato kusalassa ca anitthavipākatābhavato vipāke sati avisamvādikattā avitatham neti, evam etesam tinnam pi padānam kusalākusalavisesanatā daṭṭhabbā Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto iyam nayo *bhūtam tatham avitatham neti*, cattāri saccāni niddhāretvā yojetī ti attho Dukkhādīni hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisamvādanato avitathāni Vuttam h'etam Bhagavatā — *Cattār'imāni bhikkhave tathāni avitathāni anaññathānī ti* (S V p 430) Tipukkhalam tam nayam āhū (18) ti yo akusalamūlehi *samkilesapakkhassa* kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhano samvannanāviseso, tam tipukkhala-nayan ti vadantī ti attho

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catuhi vipallāsehi Kilese (19) ti kilissanti vibādhentī ti kilesā samkiliṭṭhadhammā, samkilesapakkhan ti attho Keci samkilese ti pi paṭhanti, kilesasahite ti attho *Indriyehī* (19) *ti saddhādīhi indriyehi* Saddhamme (19) ti patipattipativedhasaddhamme vodānapakkhan ti attho Etam nayan (19) ti yo subhasaññādīhi vipallāsehi sakalassa samkilesapakkhassa saddhindriyādīhi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhano samvannanāviseso, etam nayavidū saddhammanayakovidā atthanayakusalā eva vā, sihavikkīlitam nayan ti vadantī *ti attho*

Veyyākaranesū (20) ti tassa tassa atthanayassa yojanattham katesu, suttassa atthavissajjanesū ti attho Ten' evāha tahim tahin ti Kusalākusalā (20) ti vodāniyā samkilesikā ca, tassa tassa nayassa disābhūtadhammā. Vuttā (20) ti suttato niddhāretvā kathitā Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayam *paṭhamā disā ayam dutiyā disā* ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicinetī ti attho Olokayate te ibahī ti pi pāṭho Tattha te ti te yathā vuttadhamme, ibahi ti abbhantaram citte eva ti attho Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etam olokanam, tam disalocanam nāma nayam vadanti Khū ti ca nipāto avadhāraṇe Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti

Olokayitvā (21) ti pathamādidisābhāgena upaparikkhitvā Disālocanena (21) ti disālocananayena kāraṇabhutena Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokayanti, so vidhi disālocanan ti evam vā ettha attho daṭṭhabbo Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suttato niddhāretvā ti attho Ukkhipiya yo samānetī ti pi pathanti Tass' attho yo tesam disābhūtadhammānam samānayanam karotī ti Yan ti vā kiriyāparāmasanam Samānetī ti sanam sammā vā āneti, tassa tassa nayassa yojanāvasena Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte Ayam nayo (21) ti samānetī ti ettha yad etam tam nayadisābhūtadhammānam samānayanam, ayam ankuso nāma nayo ti attho Etañ ca dvayam vohara-nayo kamma nayo ti vuccati

Evam hāre naye ca niddisitvā idāni nesam yojanakkamam dassento Solasa hārā paṭhaman ti ādim āha Tattha paṭhamam solasa hārā yojetabbā ti vacanaseso Hāra samvannanā paṭhamam kātabbā, byañjanapariyeṭṭhibhāvato ti adhippāyo Disālocanato (22) ti disālocanena, ayam eva vā pāṭho Ankusena hī (22) ti hi saddo nipātamattam Sesam uttānam eva

Idāni yesam byañjanapadānam atthapadānañ ca vasena Dvādasa padāni suttan ti vuttam (p 1) Tāni padāni niddisitum Akkharam padan ti ādim āha Tattha apariyosite pade vanno akkharam pariyāyena akkharanato asañcaranato, na hi vannassa pariyāyo vijjati Atha vanno ti ken' aṭṭhena vanno? Atthasamvannanaṭṭhena Vanno eva hi attharakkhanatāya aparāparabhāvena pavatto padādibhāvena gayhamāno yathāsambandham tan tam attham vadati Ekakkharam vā padam akkharam Keci pana

manasā desanā vācāya akkharanato akkharan (23) ti vadanti Padan (23) ti pajjati attho, etenā ti padam Tam nāma padam, ākhyāta padam upasagga padam, nipāta-padan ti catubbidham Tattha phasso vedanā cittan ti evam ādikam sattvapadhānam nāma padam Phusati vedayati vijānātī ti evam-ādikam kiriyāpadhānam ākhyāta-padam Kiriyāvisesagahananimittam pa iti evam-ādikam upasagga padam Kiriyāya sattvassa ca sarūpavisesappakāsanahetubhūtam evan ti evam ādikam nipāta padam Byañjanan (23) ti samkhepato vuttanī padābhihitam attham byañjayati ti byañjanam Vākyam Tam pana atthato padasamudāyo ti datthabbam Padamattassa ne pi hi adhikārādivasena labbhamānehi padantarehi anusandhānam katvā atthasampatipattī ti vākyam eva attham byañjayati Niruttan (23) ti ākārābhihitam nibbacanam niruttam Niddeso (23) ti nibbacanavitthāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro Yadi evam padato ākārassa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccāranavasena pariyosite vākye vibhajiyamāne vā tadavayavo ākāro ti ayam etesam viseso Chaṭṭham vacanam chaṭṭhavacanam ākāro, chaṭṭhavacanam etassā ti ākārachaṭṭhavacanam (23) Byañjanapadam Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārapadam niddesapadānantaram vadantena ākārachatthavacanan[1] ti vuttam, padānupubbikam pana icchantehi, tam byanjanapadānantaram eva kātabbam Tathā hi vakkhati (p 9) — Aparimānā byañjanā, aparimānā ākārā ti byañjanehi vivarati, ākārehi vibhajatī ti ca Keci pana ākāra-pada byañjana-nirutti yo ca niddeso ti pathanti Ettāva byañjanam sabban (23) ti yān' imāni akkharādīni niddiṭṭhāni, ettakam eva sabbam byañjanam etehi asamgahitam byañjanam nāma n'atthī ti attho

Samkāsanā (24) ti samkhittena kāsanā Pakāsanā (24) ti pathamam kāsanā, kāsiyati dīpiyatī ti attho Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

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[1] ākāra° — corrected into evam tāva

kāro gahito Yasmā akkharehi suyyamānehi suṇantīnam visesādhānassa katattā padapariyosāne padatthasampatti patti hoti Tathā hi vakkhati (p 9) — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāsetī ti akkharehi padehi ca ugghāteti ti ca Vivaraṇā (24) ti vitthāraṇā Vibhajanā ca uttānīkammañ ca paññatti ca vibhajanuttānīkammapaññatti (24) Tattha vibhajanā ti vibhāgakaraṇam Ubhayenāpi niddisanam āha Idha purimanayen' eva byañjanākārehi niddisiyamāno atthākāro dassito ti daṭṭhabbaṃ Uttānīkammam pākaṭakaraṇam Pakārehi ñāpanam paññatti Dvayenāpi paṭiniddisanam katheti Etthāpi muttiniddesasaṅkhātehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṭiniddisiyatī ti vuccati Etehī (24) ti etehi eva saṃkāsanādi-vimuttassa desanatthassa abhāvato Attho (24) ti suttattho Kammam (24) ti ugghaṭanādi-kammam Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyānam cittasantānassa pabodhanakiriyā nibbatti So ca suttattho saṃkāsanādi-ākāro ti Tena vuttam attho kammañ ca niddiṭṭhan ti

Tīnī (25) ti liṅgavipallāsena vuttam, tayo ti vuttam hoti Navahi padehī (25) ti navahi koṭṭhāsehi Attho samāyutto (25) ti attho samāyutto na aññathā vattati Sabbassa hi buddhavacanassa catusaccappakāsanato atthanayānañ ca catusaccayojanavasena pavattanato sabbo pāḷi-attho atthanayattayasahito saṃkāsanādi-ākāra-avisesavutti cā ti

Idāni yathāniddiṭṭhe desanā-hārādike Nettipakaraṇassa padatthe sukhagahaṇatthaṃ gaṇanavasena paricchinditvā dassento Atthassā ti ādim āha Tattha catubbīsā (26) ti soḷasa hārā cha byañjanapadāni dve kammanayā ti evaṃ catubbīsa Ubhayan (26) ti cha atthapadāni tayo atthanayā ti idam navavidham yathāvuttaṃ catubbīsavidhañ cā ti etam ubhayam Saṅkalayitvā (26) ti sampiṇḍitvā Saṃkhepayato ti pi pāṭho, ekato kariontassā ti attho Ettikā (26) ti etappamāṇā Ito vinimutto koci Netti-padattho n'atthī ti attho Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭhaman ti nayehi paṭhamam hārā saṃvaṇṇetabbā ti hāra-

nayānam sampavannanākkamo dassito. Sāsanam hi naya nam desanākkamen' eva siddho. Evam siddhe sati cāyam ārambho imam attham dīpeti: Sabbe p' ime hārā nayā ca iminā dassitakkamen' eva sutte samvannanāvasena yojetabbā, na uppatipātiyā ti. Kim pan' ettha kāranam, yad ete hārā nayā ca iminā 'va kamena desitā ti? Yadi pi niyam anuyogo na katthaci anukkamo nivisati api ca dhammadesanāya nissayaphalatadupakasambhūtānam assādādīnam vibhāvana sabhāvatthā pakatiyā sabbasuttānurūpā ti suviññeyyabhāvato pi tesañ ca samvannanāvisesānam Vicaya-hārādīnam patiṭṭhābhāvato paṭhamam Desanā hāro dassito.

Evam hārādayo sukhaggahanattham gāthābandhavasena P 6 (fol 51, rev, last line but one) sarupato niddisitvā idāni tesu hāre tāva patiniddesavasena vibhajitum tattha katamo desanā-hāro ti ādi āraddham.

Evam assādādayo uddhāranavasena sarūpato dassetvā P 7 (fol 50, rev, third line) idāni tattha puggalavibhāgena desanāvibhāgam dassetum Tattha Bhagavā ti ādi vuttam. Tattha ugghatitam ghatitamattam udditthamattam yassa niddesa-patiniddesā na katā. Tam jānātī ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattam pativijjhatī ti attho. Ugghatitam vā uccalitam utthapitam ti attho. Tam jānātī ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam samkamanto viya hoti, tam esa uccalitam eva jānātī ti attho. Calitam eva vā ugghatitam. Sassatādi-ākārassa hi vineyyānam āsayassa buddhāvenikā dhammadesanā tankhanasahitā eva calanaya hoti. Tato parampārānuvattiyā. Tatthāyam ugghatite calitamatte yeva āsaye dhammam jānāti pativujjhatī ti ugghatitaññu. Assa ugghatitaññussa nissaranam deseti. Tattha ken' eva tassa atthasiddhito? Vipañcitam vitthāritam udditham jānāti ti vipañcitaññū. Vipañcitam vā mandam samkam dhammam jānātī ti vipañcitaññū. Tassa vipañcitaññussa ādīnavam nissaranañ ca deseti. Nātisankhepavitthārāya desanāya tassa atthasiddhito. Netabbo dhammassa pati niddesena attham pāpetabbo ti neyyo. Mudindriyatāya

vā paṭilomagahaṇato netabbo vinetabbo neyyo. Tassa neyyassa assādam ādīnavam nissaraṇañ ca deseti anuvisesetvā 'va desanena tassa attha uddhato. Tatthāyam pāli (P P p 41) — *Katamo ca puggalo ugghaṭitaññū?*

Yassa puggalassa saha udāhatavelāya dhammābhisamayo hoti, ayam vuccati puggalo ugghaṭitaññū.

Katamo ca puggalo vipañcitaññū?

Yassa puggalassa saṃkhittena bhāsitassa vitthārena atthe vibhajīyamāne dhammābhisamayo hoti, ayam vuccati puggalo vipañcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa uddesato paripucchato yonisomanasikaroto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayam vuccati puggalo neyyo ti.

Padaparamo pan' ettha Nettiyam paṭivedhassa abhājanan ti na gahito ti daṭṭhabbam.

p 8 (fol gam, rev, last line) Evaṃ paṭipadāvibhāgena vineyyapuggalavibhāgam dassetvā idāni tam ñāṇavibhāgena dassento[1] yasmā Bhagavato desanā yāvad eva veneyyavinayanatthā vinayañ ca nesam sutamayādīnam tissannam paññānam anukkamena nibbattanam yathā Bhagavato desanāya pavattibhāvavibhāvanañ ca hāra-nayavibhāgo, tasmā imassa hārassa samuṭṭhānappakāraṃ tāva pucchitvā yena puggalavibhāgadassanena desanābhājanam vibhajitvā tattha desanāyam desanāhāram niyojetukāmo tam dassetum Svāyam hāro kattha samuṭṭhito[2] ti ādim āha. Tatthā ti tasmim yathābhūte yathāpariyatte dhamme. Vīmamsā ti pāliyā pāli-atthassa ca vīmamsanapaññā. Sesaṃ tassā eva vevacanaṃ. Sā hi yathāvuttavīmamsane saṃkocaṃ anāpajjitvā ussahanavasena ussāhanā, tulanavasena tulanā, upaparikkhanavasena upaparikkhā ti ca vuttā. Atha vā vīmaṃsati ti vīmamsā. Sā padapadatthavicāraṇā paññā. Ussāhanā ti viriyena upatthambhitā dhammassa dhāraṇaparicayarasadhikā paññā. Tulanā ti padena padantaram desanāya vā desanāntaraṃ tulayitvā saṃsandetvā gaha-

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[1] dassanto [2] *The text has* sambhavati

nipaññā. Upaparikkhā ti mahāpadese otāretvā pāḷiyā pāḷiyatthassa upaparikkhanapaññā. Atthāhitam pariharitam ca ākaṅkhantehi suyyatī ti sutam. Kālavacanecchāya abhāvato yathā duddham ti. Kim panetam ti? Adhikarato sāmatthiyato vā pariyattidhammo ti viññāyati. Atha vā savanam sutam sotadvārānusāreṇa pariyattidhammassa upadhāraṇan ti attho. Sutena hetunā nibbattā sutamayī. Pakāreṇa jānātī ti paññā. Yā vimamsā ayam sutamayī-paññā ti paccekam viyojetabbam. Tathā ti yathā sutamayī paññā vīmamsādipariyāyavatī vīmamsādivibhāgavatī ca, tathā cintāmayī cā ti attho. Yathā vā sutamayī oramattikā anavatthitā ca, evam cintāmayī cā ti dasseti.

Imāsu dvīsu paññāsū ti pi paṭhanti. Katham tattha paññā bhāvanāmayī ti? Bhāvanāmayam eva hi tam ñāṇam, paṭhamam nibbānadassanato pana dassanan ti vuttan ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekhā sekhadhammā bhāvanābhūmi. Idam imā tisso paññā pariyāyantareṇa dassetum Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato. Satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā paññā. Sā sutamayī ti yojetabbam.

Evam desanā-paṭipadā ñāṇavibhāgehi desanābhājanam p 7 (fol gha,
vineyyattayam vibhajitvā idāni tattha pavattitāya Bhaga- rev, last line but one)
vato dhammadesanāya desanā-hāram niddhāretvā yojetum
Sāyam dhammadesanā ti ādi āraddham.

Tatthā ti tassam catusaccadhammadesanāyam. Apa p 8 (fol ghi,
rimāṇā padā, aparimāṇā akkharā ti uppaṭipātivaca- obv, last line)
nam yebhuyyena padasaṅgahitānam akkharānī ti dassanat-
tham. Padā akkharā byañjanā ti liṅgavipallāso kato ti
daṭṭhabbam. Atthassā ti catusaccasaṅkhātassa atthassa.

Evam akkharehi saṅkāsetī ti ādinā channam byañjana p 9 (fol ghu,
padānam byāpāram dassetvā idāni atthapadānam byāpā- obv, first line)
ram dassetum So 'yam dhammavinayo ti ādi vuttam.
Tattha sīlādidhammo eva pariyatti-atthabhūto vinayanato

dhammavinayo Ugghatiyanto ti uddisiyamāno Tenā ti ugghatitaññunā niyenti Vipañciyanto ti uddisiyamāno Vitthāriyanto ti patiniddisiyamāno

p 10 (fol ghu, obv, third line fr bottom) Idam vuccati Tathāgatapadam iti pī ti ādīsu idam sikkhattayasangaham sāsanabrahmacariyam Tathāgatagandhahatthino patipattidesanāgamanehi kilesagahanam ottaritvā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevitam bhajitam ti pi tassa mahāvajirañāṇasabbaññutañāṇadantehi rañjitam tebhūmakadhammānam ārañjanatthānan ti pi vuccati ti attho Ato c'etam ti yato Tathāgatapadādibhāvena vuccati Ato anen' eva kāranena Brahmuno sabbasattuttamassa Bhagavato brahmam vā sabbasetthaṃ cariyan ti paññāyati

p 10 (fol ghu, rev, second line) Anupādā-parinibbānatthatāya Bhagavato desanāya yāvad eva niyamaggasampāpanattho desanāharo ti dassetum Kesam ayam dhammadesanā ti pucchitvā Yogīnan ti āha Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti yogino Te hi imam desanā-hāram payojentī ti

p 10 (fol ghu, obv, sixth line) Nava suttante ti suttageyyādike nava sutte

p 10 (fol ghū, obv, last line but one) Yathā kim bhave ti yena pakārena so vicayo pavattetabbo tam pakārajātam kim bhave kim disam bhaveyyā ti attho Yathā kim bhaveyyā ti pi pātho

p 14 (fol gham, rev, first line) Ayam pañho anusandhim pucchatī ti anantaragāthāyam (S N v 1036) sotānam pariyuṭṭhānānusayappahānakiccena saddhim sati paññā ca vuttā. Tam sutvā tappahāne paññā-satīsu tiṭṭhantīsu tāsam sanissayena nāmarūpena bhavitabbam Tathā ca sativaṭṭam vattati eva Kattha nu kho imāsam sanissayānam paññā satīnam asesanirodho ti? Iminā adhippāyena ayam pucchā katā ti āha ayam pañho | pa | dhātun ti

p 14 (f ghau, rev, third l fr bott) Avijjāvasesā ti dassanamaggena pahīnāvasesā avijjā ti attho Ayañ ca sesa-saddo kāmacchando byāpādo māno

uddhaccam ti etthāpi yojetabbo Yathā hi avijjā, evam ete pi dhammā apāyagamanīyasabhāvā pathamamaggena pahīyanti evā ti Avijjā nīvaraṇe sesā ti pi pātho Etthāpi yathāvuttesu kāmacchandādipadesu pi nīvaraṇavasesasaddo yojetabbo Sāvasesam hi purimamaggadvayena kāmacchandādayo pahīyanti itarehi pana niravasesam ti Te-dhātuke imāni dasa samyojanānī ti ettha te dhātuke ti samyojanānam visayadassanam, tattha hi tāni samyojanavasena pavattanti

Idam khaye-ñāṇan ti yena ñāṇena hetubhūtena khīṇā me jātī' ti attano jātiyā khīṇabhāvam jānāti, idam evam paccavekkhanassa nimittabhūtam arahattaphalam ñāṇam khaye-ñāṇam nāma 'Nāparam itthattāyā ti pajānātī' ti etthāpi yan ti ānetabbam Yam nāparam itthattāyā ti pajānāti, idam anuppāde-ñāṇan ti Idhāpi pubbe vuttanayena eva arahattaphalañāṇavasena attho yojetabbo Atthasālinī yam pana khaye-ñāṇam kilesakkhayakaro-ariya-magge ñāṇan ti vuttam (cf As l p 409) Anuppāde-ñāṇam patisandhivasena anuppādabhūte tan tam magga vajjhakilesānam anuppādapariyosāne uppanne ariyaphale-ñāṇan ti vuttam Idha pana ubhayam pi arahattañāṇavasen' eva vibhattam p 15 (ideam, obv, third line)

Sā pajānanatthena paññā ti yā pubbe sotānam pidhānakiccā vuttā paññā sā pajānanasabhāvena paññā, itarā pana yathāditthaṃ yathāgahitam ārammanam apilāpanatthena ogāhanatthena satī ti Evam paññā c'eva sati cā ti padassa attham vivaritvā nāmarūpan ti padassa atthaṃ vivaranto tattha Ye pañcupādānakkhandhā, idam nāmarūpan ti āha p 15 (fol ghan, rev, second line)

Yā imesu catūsu indriyesū ti imesu sati ādīsu catusu indriyesu nissaya-paccayatāya adhitthānabhūtesu tam sahajātā eva yā saddahanā Imehi catūhi indriyehī ti pi pāli Tassā imehi catuhi indriyehi sampayuttā ti vacanaseso p 15 (fol ghāh, obv, first line)

p 15 (fol ghāh, obv, fourth line) Idam pahīnan ti vikkhambhanapahanasīdhiko samādhi pahānan ti vutto, pajihati etenā ti katvā Padhānan ti pi pātho, aggo ti attho

p 16 (fol ghāh, obv, fourth line fr bottom) Te (sankhārā) hi yāva bhāvanānibbatti, tāva ekarasena saranato samkappetabbato ca saīasankappā ti vuttā

p 16 (fol na, obv, second line) Na kevalam catuttha-iddhipāde eva samādhi ñānamūlako, atha kho sabbo pī ti dassetum Sabbo samādhi ñānamūlako ñānapubbangamo ñānānuparivattī ti vuttam Yadi evam, kasmā? So eva vimamsāsamādhī ti vutto ti vīmamsam jetthakam katvā pavattitattā ti vutto vāyam attho Tattha pubbabhāgapaññāya ñānamūlako adhigamapaññāya ñānapubbangamo, paccavekkhanapaññāya ñānānuparivatti Atha vā pubbabhāgapaññāya ñānamūlako upacārapaññāya ñānapubbangamo, appanāpaññāya ñānānuparivatti, upacārapaññāya vā ñānamūlako appanāpaññāya ñānapubbangamo abhiññāpaññaya ñānānuparivatti ti veditabbam

Yatha pure ti yathā samādhissa pubbenivāsānussatiñānānuparivattibhāvena pure pubbe atitāsu jātīsu asamkheyyesu pi samvattavivattesu attano paresam ca khandham khandhapatibandham ca duppativijjham nāma n'atthi, tathā pacchā samādhissa anāgatam sañānānuparivattibhāvena anāgatāsu jātīsu asamkheyyesu pi samvattavivattesu attano paresañ ca khandham khandhupanibandhañ ca duppativijjham nāma n'atthī ti attho Yathā pacchā ti yathā samādhissa cetopariyañānānuparivattibhāvena anāgatesu sattasu divasesu parasattānam cittam duppativijjham nāma n'atthi, tathā pure atitesu sattasu divasesu parasattānam cittam duppativijjham nāma n'atthī ti attho Yathā divā ti yathā divasabhāge suriyālokena andhakārassa vidhamitattā cakkhumantānam sattānam āpāthagatam cakkhuviññeyyam rūpam suviññeyyam, tathā ratttin ti tathā rattibhāge caturangasamannāgate pi andhakāre vattamāne samādhissa dibbacakkhuñānānuparivattitāya duppativijjham rūpāyatanam nāma n'atthi Yathā ratti tathā divā ti yathā ca rattiyam tathā divā pi atisukhu-

maṃ kenaci tirohitaṃ vā ca atidūre taṃ sabbaṃ duppaṭivijjhaṃ nāma n'atthi. Yathā ca rūpāyatane vuttaṃ tathā samādhissa dibbasotañāṇānuparivattitāya saddāyatane ca netabbaṃ. Ten'evāha: Iti vivaṭena cetasā ti ādi.

Sekhāsekhavipassanāpubbaṅgamapahānayogenā ti sekhe asekhe vipassanāpubbaṅgamapahānena ca pucchanayogena pucchāvidhinā ti attho. p 17 (fol ?, obv., fifth line)

Bhagavato ca nepakkhaṃ ukkaṃsapāramippattaṃ anāvaraṇañāṇadassanena dīpetabbaṃ ti anāvaraṇañāṇaṃ tava kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadaṃ desetuṃ Bhagavato sabbaṃ kāyakammaṃ ti ādi vuttaṃ. Tena sabbattha appaṭihatañāṇadassanena Tathāgatassa sekhāsekhapaṭipattidesanā kosallaṃ eva vibhāveti. p 17 (fol ?, obv., 1st line)

Tatr' idaṃ opammasaṃsandanaṃ — Puriso viya sabbaloko tiṇakarūpāni viya chadvārārammaṇāni. Tassa purisassa tiṇakarūpānaṃ dassanaṃ viya lokassa cakkhuviññāṇādīhi yathārahaṃ chadvārārammaṇajānanaṃ. Tassa purisassa tiṇakarūpāni passantassāpi ettakāni satāni ettakāni sahassāni' ti ādinā gaṇanasaṅketena ajānanaṃ viya lokassa rūpādi-ārammaṇānaṃ, kathañci jānantassāpi aniccādi-lakkhaṇattayānavabodho ti. Sesaṃ pākaṭam eva. p 18 (fol ?, rev., third line from bottom)

Dhammānaṃ salakkhaṇe-ñāṇan ti rūpārūpadhammānaṃ kakkhaḷaphusanādi-salakkhaṇe-ñāṇaṃ. Taṃ pana yasmā sabbaṃ neyyahetu hetuphalabhedato duvidham eva hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā cā ti niddiṭṭhaṃ. p 20 (fol ?, obv., first line)

Atthakusalo ti paccayuppannesu atthesu kusalo. Dhammakusalo ti paccayadhammesu kusalo. Pāḷi-attha-pāḷi-dhammā vā atthadhammā. Kalyāṇatākusalo ti yuttatākusalo catunayakovido ti attho, desanā-yuttikusalo vā. Phalatākusalo ti khīṇāsavaphalakusalo. Āyakusalo ti ādīsu āyo ti vaḍḍhi. Sā anatthahānito atthuppattito ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito p 20 (fol ?, obv., last line)

anattlmppattito ca duvidhā Upāyo hi sattānam accāyike kicce vā bhaye vā uppanne tattha takkhanasamattam thānuppattikāranam Tassa kusalo ti attho Khīnāsavo hi sabbaso avijjāya pahīnattā paññāvepullapatto etesu upāyādīsu kusalo ti Evam asekhassa kosallam ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato[1] ti āha

p 20 (fol au, rev, fourth line from bottom) Idam yathāniddittham sekhāsekhapatipadam nigamanto Imā dve cariyā ti ādim āha

p 21 (fol aū, obv, third line from bottom) Tattha āhacca vacanan ti Bhagavato thānakaranāni āhacca abhihantvā pavattavacanam, sammāsambuddhena sāmam desitasuttan ti attho Anusandhivacanan ti sāvakabhāsitam Tam hi Bhagavato vacanam anusandhetvā pavattanato anusandhivacanan ti vuttan ti Nitatthan ti yathārutavasena ñātabbattham Neyyatthan ti niddhāretvā gahetabbattham Samkilesabhāgiyan ti ādīnam attho patthānavāravannanāyam āvibhavissati (cf p 128 sqq) Yasmā pana Bhagavato desanā solasavidhe sāsanapatthāne ekam bhāgam abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto

p 21 (fol aū, rev, last line but one) Yasmā panāyam yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāram vibhajanto tassa lakkhanam tāva upadisitum Cattāro mahāpadesā ti ādim āha Tattha mahāpadesā ti mahā apadesa Buddhādayo mahante apadisitvā vuttāni mahākāranāni ti attho Atha vā mahāpadesā ti mahā-okāsā, mahantāni dhammassa patitthānānī ti vuttam hoti Tatrāyam vacanattho Apadissatī ti apadeso Buddho apadeso etassā ti buddhāpadeso Esa nayo sesesu pi

p 21 (fol ae, obv, fifth line) Tāni padabyañjanānī ti kenaci ābhatasuttassa padāni byañjanāni ca Atthapadāni c'eva byañjanapadāni

[1] sampannāgato

cā ti attho Saṃvaṇṇakena vā saṃvaṇṇanāvasena āhariyamānāni padabyañjanāni

Tattha yasmā Bhagavato vacanam ekagāthāmattam pi saccavinimuttam n'atthi, tasmā Sutte ti padassa attham dassetum Catūsu ariyasaccesū ti vuttam Atthakathāyam pana tīni piṭakāni Suttan ti vuttam Tam iminā Nettivacanena aññadatthu samsandati c'eva sameti cā ti daṭṭhabbam yāva d eva anupādā-parinibbānatthā Bhagavato desanā p 20 (fol 1c, obv, third line from bottom)

Idāni yadattham idha cattāro mahāpadesā-ābhatā, tam dassetum Catūhi mahāpadesehī ti ādi vuttam p 21 (fol na, obv, last line)

Idāni tam yuttividdhāranam dassetum Pañham pucchitenā ti ādi āraddham p 22 (fol nai, rev, fourth line)

Tattha icchantī tāya ārammanānī ti icchā, tanhāyanatthena tanhā, pilāpanatthena dunuddhāranatthena ca visapitattā sallam viyā ti sallam, santāpanatthena dhūpāyanā, ākaddhanatthena sīghasotā saritā viyā ti saritā, allattthena vā saritā p 24 (fol nau, rev, third line from bottom)

Saritāni sinehitāni ca somanassāni bhavanti jantuno ti (Dhp v 341 a)

hi vuttam Allāni c'eva siniddhāni cā ti ayam h'ettha attho Visattikā ti visatā ti visattikā, visaṭā ti visatikā, visālā ti visattikā, visakkatī ti visattikā, visaṃvādikā ti visattikā, visaṃharatī ti visattikā, visamūlā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā tanhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gane visatā vitthatā ti visattikā Sinehanavasena sineho, nānāgatīsu kilamathuppādanena kilamatho palivethanaṭṭhena[1] latā viyā ti latā

Latā ubbhijja tiṭṭhatī ti (Dhp v 340 b)

hi vuttam Mamāti manñanavasena maññanā, dūragatam pi ākaddhitvā bandhanatthena bandho, āsīsanaṭṭhena āsā, ārammanarasam pātukāmatāvasena pipāsā, abhinandanatthena abhinandanā

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[1] °vedhanaṭṭhena, *from* icchanti *to* vuttam cf Asl p 363 sqq

p 26 (fol ṇāh, obv, fifth line) Yāvatikā ñāṇassa bhūmī ti saṃvaṇṇantassa ñey-yassa yaṃ ñāṇaṃ paṭibhānaṃ, tassa yattako visayo

p 26 (fol ṇāh, rev third line) Nimittānusārī ti saṅkhāranimittānusārī tena ten' evā ti naccādisu yaṃ yaṃ pahīnaṃ, tena ten' eva nimittena

p 27 (fol cā, obv, third line from bottom) Tattha yasmā idam imassa padaṭṭhānaṃ idam imassa padaṭṭhānan ti tesaṃ tesaṃ dhammānaṃ padaṭṭhānabhūtadhammavibhāgalakkhaṇo padaṭṭhāno-hāro, tasmā pa-vattiyā mūlabhūtaṃ avijjaṃ ādiṃ katvā sabhāvadhammānaṃ padaṭṭhānaṃ āsannakāraṇaṃ niddhārento avijjāya sabhāvaṃ niddisati sabbadhammayāthāva-asampaṭivedha-lakkhaṇā avijjā ti Tass' attho — Sabbesaṃ dhammānaṃ aviparītasabhāvo na sampaṭivijjhati etenā ti sabbadhammayāthāva-asampaṭivedho So lakkhaṇaṃ etissā ti sā tathā vuttā Etena dhammasabhāvapaṭicchādanalakkhaṇā avijjā ti vuttaṃ hoti Atha vā sammāpaṭivedho sampaṭivedho, tassa paṭipakkho asampaṭivedho Katthaṃ pana so sampaṭivedhassa paṭipakkho ti? āha sabbaṃ | pa | lakkhaṇā ti

p 32 (fol co, obv, fourth line from bottom) Tesu anulomato paṭiccasamuppādo yathādassito sarāga-sadosa samoha-saṃkilesapakkhena hātabbo ti vutto, paṭilomato pana paṭiccasamuppādo Yo avijjāya tveva asesavirāganirodhā ti ādinā pāḷiyaṃ vutto, taṃ sandhāya vītarāga vītadosa vītamoha-ariyadhammehi hātabbo ti vuttaṃ

p 32 (fol co, obv, last line but one) Tattha kiccato ti paṭhavī-ādīnaṃ phassādīnañ ca rūpārūpadhammānaṃ sandhāraṇakasaṅghaṭṭanādi-kiccato tesaṃ tesaṃ vā paccayadhammānaṃ taṃ taṃ paccayuppannadhammassa paccayabhāvasaṅkhātakiccato, lakkhaṇato ti kakkhalaphusanādi-sabhāvato, sāmaññato ti ruppana-namanādito aniccatādito khandhāyatanādito ca, cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppādato ca samānanirodhato samānuppādato cā ti attho Ettha ca sahacaraṇaṃ samānahetutā samānaphalatā samānabhūmitā samānavisayatā samānārammaṇatā ti evam ādayo pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāma iso ti pathavi phasso khandhā dhātu Tisso Phusso ti[1] evam ādināmavasena nāmam pavattati, ayam sabhāvanirutti nāma. Pathavī ti hi evam-ādikam saddam gahetvā tato param saṅketadvārena tad-atthapaṭipatti tan tam amyatanām upaññattigahaṇavasen' eva hotī ti. p. 33 (fol. ce, r., last line but one.)

After having paraphrased the passage beginning with na ca pathavim[2] nissāya, the Commentary adds: — Vuttam h' etam: p. 39 (fol. cau, obv., third line from bottom)

Namo te purisājañña namo te purisuttama
yassa te nābhijānāma kim tvam nissāya jhāyasī ti,

thus pointing clearly to A. V, p. 325 sq. where this stanza occurs.

Evam yathānikkhittāya desanāya padatthānavasena attham niddhāretvā idāni tam sabhāga-visabhāgadhammavasena āvattetukāmo tassa bhūmim dassetum Ayuñjantānam vā sattānam yoge yuñjantānam vā ārambho[3] ti ādim āha. Tass' attho: — Yoge bhāvanāyam tam ayuñjantānam vā sattānam aparipakkañāṇānam vāsanābhāgena āyatim pi jānanattham ayam desanā ārambho[3] yuñjantānam vā paripakkañāṇānan ti. p. 41 (fol. can, obv., last line but one)

Tatthā ti tasmim yathāvutte samathe sati. p. 42 (fol. cāh, obv., third line fr. bottom)

Evam vodānapakkham nikkhipitvā tassa visabhāgadhammavasena sabhāgavasena cāvattanam dassetvā idāni samkilesapakkham nikkhipitvā tassa visabhāgadhammavasena sabhāgavasena ca āvattanam dassetum Yathā pi mūle ti gātham āha. p. 42 (fol. cāh, rev., first line)

Idāni na kevalam niddhāriteh' eva visabhāga-sabhāga-dhammehi āvattanam, atha kho pāli-āgatehi pi tehi p. 43 (fol. cāh, rev., last line but one)

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[1] Tissa *and* Phussa *seem to have been favourite examples,* cf. V. V. A. p. 349, Asl. p. 392.
[2] pathavī [3] ārabbho

āvattanaṃ āvatta-hāro ti dassanattham Sabbapāpassa ak a ranan ti gātham āha

p 44 (fol cha, rev, fourth line from bottom) Atītena vā[1] Vipassinī bhagavatī yathādhigatam desit ι bhāvam sandhāya Atītassa maggassā ti vuttaṃ Vipassino hi ayam bhagavato sammāsambuddhassa pātimokkhudde sagāthā ti

p 44 (fol cha, obv, first line) Imīni pāli āgatadhammānam[3] sabhāga-visabhāgadham māvattanavasena niddhāritāni cattāri saccāni puna pi pali-āgatadhammānam sabhāga-visabhāgadhammāvattanena āvatta-hāram dassetuṃ Dhammo have rakkhatī ti gātham āha

p 47 (fol chā, rev, second line) Tikkhatī ti tikhinatī Sa ca kho na satthakassa viya nisitakaranatī, atha kho indriyānaṃ paṭubhāvo ti dassetum Adhimattatī ti āha Nanu ca ariyamaggo ettanī pahātabbakilese anavasesam samucchindatī ti atikhino nāma n'atthī ti? Saccam etam Tathā pi no ca yathā diṭṭhippattassā ti vacanato saddhā vimutti-diṭṭhipp attānam kile sappahānam pati attlu kāci visesamattā ti sakkā vattum Ayaṃ pana viseso na adhādhippeto sabbupapattisamatikka manassa adhippetattā Yasmā pana ariyamaggena odhiso kilesā pahīyanti tan ca nesam tathā pahānam maggadhammesu indriyānaṃ apāṭavapāṭavapāṭavatarapāṭavatamabhāvena hoti ti yo vajirupamadhammesu matthakappattānaṃ[4] aggamaggadhammānaṃ paṭutamabhāvo, ayam idha maggassa tikkhatī ti adhippetā Ten' evāha ayam dhammo sucinno sabbāhi upapattīhi rakkhatī ti

p 48 (fol chi, rev, first line) So ti yo vāsanabhāgiyasuttasampatiggāhako[5] so

p 49 (fol chi, rev, second line from bottom) Imāni cattāri suttānī ti imesam suttānaṃ—vāsanābhāgiya-nibbedhabhāgiyānaṃ—rakkhamānānañ ca saṃkilesabhāgiya-asekhabhāgiyānam vasena cattāri suttāni

[1] *The other explanation of the words* atītassa maggassa *takes* magga *in the sense of* ariyamagga, aṭṭhangikamagga
[2] Cf Dhp A p 314 [3] āgatī° [4] mattaka° [5] °sampapati°

Yojetabbānī[1] ti etena vicaya-hāra-yutti-hāra -vibhatti- p 49 (fol
hārassa parikkammaṭṭhānaṃ ti dasseti chi, obv, first line)

Evaṃ vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme p 49 (fol
ekadesena vibhajitvā idāni tesaṃ kilesabhāgiya-asekhabhā- chi, obv second
giyabhāvehi sādhāraṇāsādhāraṇabhāvehi vibhajituṃ Tattha line)
katame dhammā sādhāraṇā ti ādi āraddhaṃ

Sabbā[2] sā vītarāgehi sādhāraṇā ti lokiyasamāpatti — p 49 (fol
rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro—paṭha- chi, rev, first line)
majhānasamāpattiādi evam ādihi puthujjanehi sādhāraṇā Ku-
salā samāpatti pana imenā pariyāyena siyā asādhāraṇā
Imam pana dosam passantā keci Yam kiñci | pe | sabb[a]
sā avītarāgehi sādhāraṇā ti paṭhanti Yathā
micchattaniyatānam aniyatānam ca sādhāraṇā ti vuttam,
evam sādhāraṇā dhammā na sabbasattānam sādhāraṇā ti ya
sādhāraṇā Kasmā? Yasmā aññam aññam paramparam
sakamsakam visayam nātivattanti, paṭiniyatam hi tesam
pavattiṭṭhānam, itaratha tathā vohāro eva na siyā ti
adhippāyo

Evam nānānayehi dhammavibhattim dassetvā idāni bhū- p 50 (fol chi,
mivibhattim padaṭṭhānavibhattiñ ca vibhajitvā dassetum obv, fourth line from
Dassanabhūmī ti ādim āha bottom)

Atthanippattipaṭipālanā[3] ti yāva icchitassa atthassa p 50 (fol
nibbattim (sic!) paṭipāleti āgameti, yāva so nippannam che, rev, last line)

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[1] *The subject to* yojayitabbā *of the text, of course, is* suttāni, *and the sense must be — They i e these four* Suttas, *are to be set out methodically, that is to say, by the preparatory activity of the* vicaya-, yutti-, *and* vibhatti-hāra, *and according to* phala, sīla, *and* brahmacariya, *and in this manner these (same) four* Suttas *are to be united.*

[2] hā

[3] *All MSS have* nippatti (= skr nispatti), *none has* nibbatti (= skr nirvṛtti) *Both words have about the same meaning, but, since in Sinhalese MSS* nibbatti *is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS, I have preferred* nippatti (*in Childers s v* nipphatti, *which, however, is seldom*

attham paṭipāleti rakkhati, ayam abhinandanī nāma yathā-laddhassa atthassa kelāyanī nāmā ti attho Tam attha-uppattim sattasankhāravasena vibhajitvā dassento Piyam vā ñātin ti ādim āha Tattha dhamman ti rūpādi-ālambanadhammam

p 54 (fol hai, rev, fourth line fr bottom) Yathā ca buddhānussatiyam vuttan ti yathā buddhānussati-niddese[1] Iti pi, and so on

p 57 (fol chau, obv, third line) Idam vuttam hoti — Yā desanā hadayo viya assādādi padatthavisesaniddhāranam akatvā Bhagavato sābhāvikadhammakathāya desanā Yā tassā paññāpanā, ayam paññatti hāro Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetam attham nikkhipatī ti nikkhepo, tassa ca ayam hāro dukkhādi-sankhate bhāge pakārehi ñāpeti, rāsikarato vā ṭhapeti, tasmā nikkhepapaññattī ti vutto

p 59 (fol cham, obv, third line) Āhatanāpaññattī ti niharanapaññatti Āsāṭikānan ti gunnam vanesu nilamakkhikāhi ṭhapita andakā āsāṭikā nāma Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā Tesam āsāṭikānam abhinighātapaññatti samugghātapaññatti

p 61 (fol chāh, rev, second line) Bhabbarūpo va dissatī ti vippannajjhāsayo pi māyāya sātheyyena ca paticchāditasabhāvo bhabbajātikam viya attānam dasseti

p 63 (fol ja, rev, second line) Tāni yevā ti tāni asekhāyam vimuttiyam saddhādīni Ayam indriyehi otaranā ti asekhāya vimuttiyā niddhāritehi saddhādīhi indriyehi samvannanāya otaranā. Pañcindriyāni vijjā ti sammāsankappo viya sammādiṭṭhiyā upakārakattā paññakkhandhe saddhādīni cattāri indriyāni vijjāya upakārakattā samganhanavasena vuttāni

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written with pph in MSS) to nibbatti *The Commentary seems to fall out with neither The meaning of* paṭipālanā, *according to the first explanation, is 'expectation', and, according to the second, 'guarding'*

[1] Cf Mahāvastu I, p 163, 11

Dhammadhātusaṅgahitā ti aṭṭhārasa dhātūsu dhammadhātusaṅgahitā. (p. [illegible] (fol. ja, r[illegible], fifth line)

Yadi pi pubbe vītarāgatā asekhāvimutti dassitā, tassā pana paṭipattidassanattham Ayam aham asmī ti anānupassī ti dassanamaggo idha vutto ti imam attham dassetum Ayam aham asmī ti anānupassī[1] ti[1] ādi vuttam. (p. [illegible] (fol. ja, rev., fourth line from bottom)

Atthī ti pi na upetī ti sassato attā ca loko cā ti pi taṇhādiṭṭhi-upāyena[2] na upeti na gaṇhāti. *N'atthī ti* asassato ti. *Atthi n'atthī ti* ekaccam sassatam ekaccam asassatan ti. *Nev'atthi no n'atthī ti* amarāvikkhepavasena. (p. [illegible] (fol. jā, obv., second line from bottom)

No ca ārambhan[3] *ti* na tāva ārambham[3] sodheti ñātum icchitassa atthassa apariyositattā. (p. [illegible]0 (fol. jā, rev., last line)

Suddho ārambho[3] *ti* ñātum icchitassa atthassa pabodhitattā sodhito ārambho[3] ti attho. Aññānapakkhandānam dveḷhakajātānam vā hutvā pucchanakāle pucchitānam pucchāvisayo avijaṭam mahāgahanam viya mahāduggam viya ca andhakāram avibhūtam hoti. Yadā ca Bhagavatā paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi nijjaṭam niggumbam katvā pañhe vissajjite mahatā gandhahatthinā abhibhavitvā obhaggapadālito gahanapadeso viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito nāma hoti. (p. 71 (fol. jī, rev., last line)

Saggam gametī ti saggagāminiyo. (p. [illegible] (fol. ji, obv., last line)

Evam paṭikūlamanasikāram dassetvā puna tattha sammasanacāram pāhavasen' eva dassetum Tenāha Bhagavā — *Yā c'eva kho panā ti* ādim āha. (p. 75 (fol. jī, obv., last line)

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram dassetvā idāni avijjā-vijjādīnam pi vasena tam dassetum *Avijjā ti ekattatā ti* ādi vuttam. (p. [illegible]6 (fol. ji, rev., first line)

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[1] °passati [2] upayena [3] ārabbh°

p 76 (fol 3u, rev, first line) Yathā nagaradvāre palighasankhātāya laṅgiyā patitāya manussānam nagarappaveso pacchijjati, evam eva¹ yassa sakkāya nagare ayam patitā tassa nibbānasampāpakam ñāṇagamanam pacchijjati ti avijjālaṅgī nāma hoti

p 76 (fol 3u, rev, second line from bottom) Aniccādīnam vibhāvanavasena vebhabyā uppathapaṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhatī ti patodo viyā ti patodo

p 77 (fol 3e obv, fourth line) Suñño samādhī ti akusalacittekaggatā, sabbo pi vā sāsavo samādhi Anitto samādhī ti sabbo kusalābyākato samādhi, lokuttaro eva vā Savero samādhī ti paṭighacittesu ekaggatā Avero samādhī ti mettācetovimutti Anantaraduke pi es' eva nayo Sāmiso samādhī ti lokiyasamādhi, so hi vaṭṭāmisa-lokāmisatāya sāmiso Nirāmiso samādhī ti lokuttaro samādhi. Sasankhārasamādhī ti dukkhāpaṭipado dandhābhiñño sukhā-paṭipado ca dandhābhiñño, so hi sasankhārena sappayogena cittena paccanīkadhamme kicchena kasirena niggahetvā adhigantabbo Itaro asankhārasamādhi Ekamsabhāvito samādhī ti sukkhavipassakassa samādhi Ubhayamsabhāvito samādhī ti samathayānikassa samādhi Ubhatobhāvitabhāvano samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhi, so hi ubhayatobhāgehi ubhayatobhāvitabhāvano

p. 77 (fol 3e, rev, first line) Āgāḷhapaṭipadā ti kāmānam orohanapaṭipatti, kāmasukhānuyogo ti attho Nijjhāmapaṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakilamathānuyogo ti attho Akkhamā paṭipadā ti ādīsu padhānakaraṇakāle sītādīni asahantassa paṭipadā Tāni na kkhamatī ti akkhamā, sahantassa pana tāni khamatī ti khamā, uppannam kāmavitakkam nādhivāsetī ti ādinā nayena micchāvitakke sametī ti samā, manacchaṭṭhāni indriyāni dametī ti damā paṭipadā

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¹ evam

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum Sutte vā veyyākarane vā ti ādi vuttam p 8 (fol ja, rev, second line from bottom)

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni ajjhattikam dassetum Ayam hi saṃsāro ti ādi vuttam Tattha avijjā avijjāya hetu ti vutte Kim ekasmim cittuppāde anekā avijjā vijjanti ti āha Purimikā avijjā pacchimikāya avijjāya hetū ti Tena ekasmim kāle hetu phalānam samavadhānam n'atthī ti etam ev' attham samattheti p 3 (fol ja, obv, last line)

Idāni yasmā kāranam parikkhāro ti vuttam kāranabhāvo ca phalāpekkhāya tasmā kāranassa yo kāranabhāvo yathā ca so hoti, yañ ca phalam yo ca tassa viseso, yo ca kārana-phalānam sambandho, tam sabbam vibhāvetum Avūpacchedattho ti ādi vuttam Yo phalabhūto aññassa akāranam hutvā nirujjhati, so vūpacchinno nāma hoti, yathā tam arahato cuticittam Yo pana attano anurūpassa phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma hoti Hetu phalasambandhassa vijjamānattā ti āha Avūpacchedattho santati-attho ti p 79 (fol ja, rev, second line from bottom)

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito ti? Saccam etam Idha pana padaṭṭhāna-vevacanaggahanam bhāvanā-pahānānam adhiṭṭhānavisayadassanatthañ c'eva tesam *adhivacanavibhāgadassanatthañ* ca. Evañ hi bhāvanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetum p 81 (fol jau, obv, first line)

Evam suparikammakatāya bhūmiyā nānāvannāni muttapupphāni *pakiranto viya susikkhitasippācariyaviracitesu* surattasuvannālankāresu nānāvidharaṃsijālasamujjalāni vividhāni maniratanāni bandhanto viya mahāpathavim parivattitvā pappatakojam khādāpento viya yojanikamadhugandam pīḷetvā sumadhurasam pāyento viya ca āyasmā Mahākaccāno nānāsuttapadese udāharanto solasa hāre vibhajitvā idāni te ekasmim yeva sutte yojetvā dassento hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre p 85 (fol jam, obv, third line from bottom)

p 85 (fol jāi, obv, third line) Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visayassa niccākāravasena upaṭṭhitākāraggahanamattam miga potakānam tiṇapurisakesu puriso ti uppannasaññā viya Cittavipallāso tato balavataro, maṇi-ādike visaye maṇi-ādi-ākārena upaṭṭhahanto tattha sanniṭṭhānam viya niccādito sanniṭṭhānamattam Diṭṭhivipallāso pana sabbabalavataro yam yam ārammaṇam yathā yathā upaṭṭhāti, tathā tathā nam sassatādivasena 'idam eva saccam mogham aññan' ti abhinivisanto pavattati Tattha saññāvipallāso cittavipallāsassa kāraṇam, cittavipallāso diṭṭhivipallāsassa kāraṇam hoti

p 86 (fol jāh, rev, second line) Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum Dve dhammā cittassa samkilesā ti ādim āha

p 87 (fol jhi, obv, third line) idāni vicaya-hāra-sampātam dassento yasmā desanā-hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallāsahetubhāvena niddhāritāya taṇhāya kusalādi vibhāgapavicayamukhena vicaya-hāra-sampātam dassetum Tattha taṇhā duvidhā ti ādi āraddham

p 87 (fol jhu, obv, first line) Tattha so ti adhigatacatutthajhāno yogī, tatthā ti tasmim catutthajhāne adhiṭṭhānabhute.

p 88 (fol jhu, obv, last line) Santato manasikarotī ti aṅgasantatāya pi ārammaṇasantatāya pi santā ti manasikaroti Yato yato hi ārupasamāpattim santato manasikaroti, tato tato rūpāvacarajhānam avūpasantam hutvā upaṭṭhāti, ten' evāha Tassa uparimam | pa | santhahati

p 88 (fol jhū, obv, fourth line) Ettāvatā paññāvimuttī ti vuttassa arahattaphalassa samādhimukhena pubbabhāgapaṭipadam dassetvā idāni arahattaphalasamādhim dassetum So samādhī ti ādi vuttam Pubbe vuttassa ariyamaggasamādhissa phalabhūto samādhi pañcavidhena veditabbo, idāni vuccamānehi pañcahi paccakkhañāṇehi attano paccavekkhitabbakārasaṅkhātena pañcavidhena veditabbo

Appaguṇasīsavasamādhi viya sasaṅkhārena sappayoge- p 88 (fol jhā,
na paccanīkadhamme niggayha kilese vāretvā adhiga- rev, second
tattā na sasaṅkhāraniggayha-vāritāvato ti line)

Evaṃ arahattaphalasamādhiṃ vibhāgena dassetvā idāni p 89 (fol jhā,
tassa pubbabhāgapaṭipadaṃ samādhivibhāgena dassetuṃ rev, last
So samādhī ti vuttaṃ Tattha so samādhī ti yo so ara- line but
hattaphalasamādhissa pubbabhāgapaṭipadāyaṃ vutto rūpā- one)
vacaracatutthajhānasamādhi

Idāni taṃ samādhiṃ ārammaṇavasena vibhajitvā dasse- p 89 (fol jhi,
tuṃ Dasa kasiṇāyatanānī ti ādi vuttaṃ obv, third
line from
bottom)

Yena yenākārenā ti abhijjhādīsu paccuppannasukha- p 89 (fol jhi,
tādīsu vā ākāresu yena yena ākārena vutto rev, fourth
line)

So animittaggādhigamāya yuttapayutto yogī kālena p 90 (fol jhi,
samathaṃ samāpajjanavasena kālena vipassanaṃ samma- rev, last
sanavasena vaḍḍhayamāno animittavimokkhamukhādi saṅ- line but
khātā tisso anupassanā brūheti Tisso anupassanā one)
uparūparivisesaṃ pāpento sīlakkhandho samādhikkhandho
paññākkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana
tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ
bhāvayati ti vuttaṃ

Idāni yesaṃ puggalānaṃ yathā-sikkhitānaṃ visesato p 90 (fol
niyyānamukhāni yesañ ca kilesānaṃ paṭipakkhabhūtāni jhai, obv,
tāni vimokkhamukhāni tehi saddhiṃ tāni dassetuṃ Rāga- second line)
carito ti vuttaṃ Tattha animittavimokkhamukhenā
ti aniccānupassanāya, sā hi niccanimittādisamugghāṭanena
animitto rāgādīnaṃ samucchedavimuttiyā vimokkho ti
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhan ti vuccati Adhicittasikkhāyā ti sam-
ādhismiṃ

Paññādhikassa santatisamūhakiccārammaṇādi-ghanavi- p 90 (fol
nibbhogena saṅkhāresu attasuññatā pākaṭā hotī ti visesato jhai, obv,
last line but
one)

anattānupassanī paññā padhānā ti āha Suññatavimokkha-mukham paññākkhandho ti Tathā saṅkhārānaṃ sarasa-pabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth' eva bhijjanam sammāsamādhiss' eva pākaṭam hotī ti visesato aniccānupassanī samādhippadhānā ti āha Ani-mitta | pa | samādhikkhandho ti Tathā sīlesu paripūra-kāmo khantibahulassa uppannaṃ dukkhaṃ natiñ ca abhi-bhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hotī ti dukkhānupassanī sīlappadhānā ti āha Appaṇihita | pa | sīlakkhandho ti .

p 91 (fol jhaṃ, rev, fourth line) Puna tiṇṇaṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetuṃ Sīlakkhandho cā ti ādi vuttaṃ

p 91 (fol jho obv, second line) Ariyamaggo hi khippaṃ sakiṃ ekacittakkhaṇen' eva catūsu saccesu attano adhigantabbaṃ adhigacchati ti na tassa lokiyasamāpattiyā viya vasībhāvanā kiccaṃ atthī ti khippādhigamo ca hoti Pajahitabbānaṃ accantavimutti-vasena pajahanato vimuttādhigamo ca Lokiyehi ma-hantānaṃ sīlakkhandhādīnaṃ adhigamanabhāvato mahā-dhigamo ca, tesaṃ yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā kattabbassa kassaci anavase-sato anavasesādhigamo ca hotī ti

p 91 (fol jho, obv, fourth line from bottom) Iti mahāthero Tasmā rakkhitacittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicayahārasampātaṃ niddi-santo desanākusalatāya anekehi suttapadesehi tassā pubba-bhāgapaṭipadāya bhāvanāvisesānaṃ bhāvanānisaṃsānañ ca vibhajanavasena nānappakārato vicayahāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetuṃ Tattha yo desetī ti ādiṃ āha

p 92 (fol jhau, obv, last line) Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasā-vakabhāvaṃ ajānantaṃ pi koci evaṃ vadeyya idaṃ kun-thakipillikaṃ[1] jīvitā voropetvā sakalacakkavāḷagabbhe cakkavattirajjaṃ paṭipajjāhī ti, n'eva so naṃ jīvitā

[1] kuntakipilli°

voropeyya, athāpi evam vadeyyum sace imam na ghātessasi, sīsan te chindissāmā ti, sīsam ev'assa chindeyyum n'eva so tam ghāteyya

Kutūhalamaṅgalena suddhim paccayyā ti iminā idam bhavissatī ti evam pavattattā kutūhalasaṅkhātena diṭṭha-suta-mutamaṅgalena attano suddhavodānam saddaheyya p 9 (fol jham, obv, third line from bottom)

Nanu ca yathā itthiliṅgam evam purisaliṅgam pi Brahmaloke n'atthi, tasmā puriso Mahābrahmā siyā ti na vattabbam siyā? No na vattabbam Kasmā? Idha purisassa tattha nibbattanato Itthiyo hi idha jhānam bhāvetvā kālaṃkatvā Brahmapārisajjānam sahabyatam upapajjanti, na Mahābrahmānam Puriso pana tattha na uppajjatī ti na vattabbo Samāne pi tattha ubhayaliṅgābhāve purisasaṇṭhānā va tattha Brahmāno na itthisaṇṭhānā Tasmā suvuttam etam p 93 (fol jham, rev, second line)

Thīnaso ti taṃ khaṇe eva āvajjanasamanantaram, anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho p 94 (fol ja, obv, fourth line)

Tattha-tattha-gāminī ti tattha tattha eva nibbāne gaminī Nibbānassa gamanasīlā ti attho Puna tattha tattha gāminī sabbatthagāminīnam paṭipadānam vibhāgam dassetum Tayo rāsī ti ādi vuttam p 96 (fol na, rev, last line but one)

Yathā ca idaṃ ñāṇam cakkhudhātu ādibhedena upādinnakasaṃkhāralokassa vasena anekadhātu-nānādhātulokaṃ pajānāti, evam anupādinnakasaṃkhāralokassa pi vasena tam pajānāti Paccekabuddhā hi dve ca aggasāvakā upādinnakasaṃkhāralokass' eva nānattaṃ jānanti, tam pi ekadesen' eva na nippadesato, anupādinnakasaṃkhāralokassa pana nānattaṃ na jānanti Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kāḷo, imassa maṭṭho, imassa bahalo, imassa tanutaco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattam vaṇṇasaṇṭhānādi-vasena evarūpaṃ nāma p 97 (fol na, obv, last line but one)

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nīlam hoti, pītakam lohitakam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalaṃ khuddakam mahantam dīgham vaṭṭam susaṇṭhānam dussaṇṭhānam maṭṭham pharusam sugandham duggandham tittam madhuram katukam ambilam kasāvaṃ hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhiṇo hoti, atikhiṇo ujuko kuṭilo kanho nīlo odāto hotī ti evam anupādinnasaṃkhāralokassāpi vasena anekadhātu nānādhātubhāvam jānāti. Sabbaññubuddhānam eva hi etam balaṃ, na aññesaṃ.

p 98 (fol 11, obv, second line) Yam lobhavasena dosavasena mohavasena ca kammam karoti ti dasa akusalakammapathakammam sandhāya vadati. Tam hi saṃkiliṭṭhatāya kālakan ti kanham, apāyesu nibbattapanato kālakavipākan ti kanhavipākam. Yam saddhāvasena viriyavasena kammam karotī ti dasa kusalakammapathakammam. Taṃ hi asaṃkiliṭṭhattā paṇḍaran ti sukkam, sagge nibbattāpanato paṇḍaravipākattā sukkavipākam. Yaṃ lobhavasena dosavasena ca mohavasena saddhāvasena ca kammam karoti idaṃ kanhasukkan ti vomissakakammam. Kanhasukkavipākan ti sukhadukkhavipākam, missakakammam hi katvā akusalavasena tiracchānayoniyam maṅgalahatthibhāvam upapanno kusalena pavatte sukham anubhavati, kusalena rājakule nibbatto pi akusalena dukkham vediyati. Yam viriyavasena paññāvasena ca kammam karoti idam akanhaṃ asukkam akanha-asukkavipākam kammakkhayakaran ti catumaggacetanā. Tam hi yadi kanhaṃ bhaveyya, kanhavipākam dadeyya, yadi sukkam bhaveyya, sukka-upapattipariyāpannaṃ vipākam dadeyya, ubhayavipākassa pana appadānato akanha-asukkavipākan ti ayam ettha attho.

p 98 (fol 11, rev, fourth line) Na ca bhabbo abhinibbidhāgantun ti kilesābhisaṅkhārānam abhinibbijjhanato abhinibbidhāsaṅkhātam ariyamaggaṃ adhigantum na ca bhabbo

Tam Bhagavā na ovadatī ti tam vipākāvaraṇena samannāgatam puggalam Bhagavā saccappaṭivedham pūrakkhatvā[1] na ovadati, vāsanattham pana tādisānam pi dhammam deseti eva Ajātasattu-ādīnam[2] viya p. 98 (fol. ii, rev., fourth line)

Evam kilesantarāyamissakam kammantarāyam dassetvā idāni amissakam kammantarāyam dassetum Imassa ca puggalassā ti ādi vuttam p. 98 (fol. iii, rev., last line but one)

Sabbesan ti imasmim phalaniddese vuttānam sabbesam kammānam p. 99 (fol. ii, rev., 1st line)

Anantaraphalaniddese vuttakammasamādānapaden' eva jhānādīni samgahetvā dassetum Tathā samādinnānam kammānan ti ādi vuttam Tattha tathā samādinnānan ti sukkam sukkavipākam paccuppannasukham āyatim sukhavipākan ti evam-ādipakārehi samādinnesu kammesu samkileso ti paṭipakkhadhammavasena kiliṭṭhabhāvo Evam samkilissatī ti ādisu ayam attho — Iminā ākārena jhānādi-samkilissati vodāyati vuṭṭhahatī ti jānanañāṇam Bhagavato anāvaraṇañāṇam, na tassa āvaraṇam atthī ti p. 99 (fol. iu, obv., fourth line from bottom)

Ekādasā ti rūpī rūpāni passatī ti ādinā atthannam tinnañ ca suññata-vimokkhādīnam vasena vuttam Atthā ti tesu ṭhapetvā lokuttare vimokkhe attha Sattā ti tesu eva nirodhasamāpattim ṭhapetvā satta Tayo ti suttanta-pariyāyena suññata-vimokkhādayo tayo Dve ti abhidhammapariyāyena animitta vimokkhassāsambhavato avasesā dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkhambhanavasena paccanīkadhammehi vimuccanato ārammane adhimuccanato ca vimokkho Nirodhasamāpatti pana p. 100 (fol. iu, rev., second line)

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[1] purakkhatvā

[2] Cf. Vin II, p. 188 sqq., *as to* Sunakkhatta, *see* M. I, p. 68 sq., II, p. 252 sqq., *as to* Punna (Koliyaputta), *called* govatika, *and* Acela, *i.e.* Seniya, *called* kukkuravatika, *see* M. I, p. 387 sqq., *as to* Angulimāla, *see* M. II, p. 97 sqq.

[3] bala°

sabbaso saññāvedayitehi vimuttattā apagama vimokkho nāma. Lokuttarā ca tan tam maggavajjhakilesehi samucchedavasena vimuttattā vimokkho ti ayam viseso veditabbo.

p 100 (fol ā, obv, second line) Kukkuṭam vuccati ajaññā pagucchanamukhena tappara mati. Kukkuṭajhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhamadutiyajhānānī ti vuttaṃ hoti. Yo paṭhamam dutiyam vā jhānam nibbattetvā alam ettāvatā ti saṅkocam āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānānī ti vuccanti. Taṃ samaṅgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalavapaccatthikattā visesabhāgiyatābhāvato ca saṃkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi mandapaccatthikattā vodānabhāvena vuttānī ti daṭṭhabbam.

p 100 (fol nū, obv, fifth line) Visesabhāgiyo samādhī ti paguṇehi paṭhamajhānādīhi vuṭṭhitassa saññāmanasikārānam dutiyajhānādi-pakkhandanam paguṇavodānam bhavaṅgavuṭṭhānañ ca vuṭṭhānan ti vuttam. Heṭṭhimam heṭṭhimam hi paguṇajhānam uparimassa uparimassa padaṭṭhānam hoti, tasmā vodānam vuṭṭhānan ti vuttam.

p 100 (fol nū, obv, last line but one) Tass' eva samādhissā ti tassa antarāpi uddese jhānādipariyāyehi vuttasamādhissa. Puṇṇāito ti pariKkhāro (sic!)

p 101 (fol no, obv, first line) Tattha [illegible] mīya mudumajjhatikkhabhedaya anusāsaniyā, evam-dhātuko ti hīnādivasena evam ajjhāsayo, evam-adhimuttiko ayañ c'assa āsayo ti imassa puggalassa ayam sassatucchedapakāro yathābhūtañāṇānulomakhantipakāro vā āsayo. Idam hi catubbidham āsayan ti — Ettha sattā vasantī ti āsayo ti vuccati, imaṃ pana Bhagavā sattānam āsayam jānanto tesam diṭṭhigatānam vipassanā-ñāṇakammassa katañāṇānañ ca appavattikkhaṇe pi jānāti eva. Vuttam pi c'etaṃ —

Kāmam sevantam yeva jānāti. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmam sevantam yeva jānāti. Ayam puggalo nekkhamagaruko nekkhamāsayo nekkhamādhi-

mutto ti nekkhammam sevantam yeva jānāti Byāpādam abyāpādam thīnamiddham ālokasaññam sevantam yeva jānāti Ayam puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti

Nihato Māro bodhimūle ti nihato samucchinno kilesamāro bodhirukkhamūle Yasmā pana yadā ariyamaggena savāsanā sabbe kilesā khepitā, tadā Bhagavatā sabbaññutaññāṇam adhigatam nāma, tasmā evam sabbaññutappattā ti idha vuttam Ayan tāv' ettha ācariyānam samānaṭṭhakathā Paravādī panāha dasabalañāṇam nāma pāṭiekkam n'atthi, yasmā sabbaññutaññāṇassa pattā vadanti sabbadhammā ti vuttam, tasmā sabbaññutaññāṇass' evāyam pabhedo ti Tam na tathā daṭṭhabbam Aññam eva hi dasabalañāṇam, aññam sabbaññutaññāṇam Dasabalañāṇam hi sakasakakiccam eva jānāti, sabbaññutaññāṇam tam pi tato avasesam pi jānāti Dasabalañāṇesu hi paṭhamam ṭhānāṭhānam eva jānāti dutiyam kammaparicchedam eva, tatiyam dhātunānattakāraṇam eva catuttham ajjhāsayādhimuttim eva, pañcamam kammavipākantaram eva chaṭṭham jhānādīhi saddhim tesam samkilesādim eva, sattamam indriyānam tikkhamudubhāvam eva, aṭṭhamam pubbenivutthakkhandhasantatim eva, navamam sattānam cutupapātam eva, dasamam saccaparicchedakam eva Sabbaññutaññāṇam pana etehi jānitabbañ ca tato uttariñ ca pajānāti Etesam pana kiccam sabbam na karoti tam hi jhānam hutvā appetum na sakkoti, iddhi hutvā vikubbitum na sakkoti, maggo hutvā kilese khepetum na sakkoti Api ca paravādī evam pucchitabbo — Dasabalañāṇam etam savitakka-savicāram avitakka-vicāramattam avitakka-avicāram kāmāvacaram rūpāvacaram arūpāvacaram lokiyam lokuttaran ti? Jānanto paṭipāṭiyā satta savitakka-savicārānī ti vakkhati, tato parāni dve avitakka-avicārānī ti Āsavakkhayañāṇam siyā savitakkasavicāram siyā avitakka-vicāramattam siyā avitakkāvicāran ti? Tathā paṭipāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne ekam lokuttaran ti vakkhati Sabbaññutaññāṇam pana

p 103 (fol [illegible], obv, first line)

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti nitthanam ettha gantabbam

p 105 (fol nāh, obv, second line) Bhagavā sati ārakkhena cetasā samannāgato, sabbā duggatiyo jahatī ti attho, suttamhi vuttam satiyā cittam rakkhitabban ti desanānusandhidassanam[1]

p 106 (fol nāh, rev, last line but one) Paṭipakkhenā ti Ārakkhitena cittenā ti gāthāya (cf p 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti hāre niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho

p 108 (fol ṭa, obv, last line but one) Tattha yam saccāgamanan ti yam saccato avipparītato visayassa āgamanam adhigamo ti attho Yam paccāgamanan ti pi pāṭho Tassa yam paṭipattivisayassa āgamanam, tam tam visayādhigamo ti attho

p 110 (fol ṭau, obv, fourth line) Kāmasukhallikānuyogan ti kāmasukhassa alliyanapayogam kāmesu patabyatam

p 110 (fol ṭau, rev, fifth line) Ugghātanigghātan ti ucanīcabhāvam

p 110 (f ṭau, rev, fourth l fr bottom) Roganigghātakan ti rogadhūpasamanam

p 111 (fol ṭam, obv, fourth line) Ayam vuccati vīsativatthukā sakkāyadiṭṭhī ti ayam pañcasu upādānakkhandhesu ekekasmim catunnam catunnam gāhānam vasena vīsativatthukā sati vijjamāne khandhapañcakasankhāte kāye sati va vijjamānā tattha diṭṭhī ti sakkāyadiṭṭhi

p 111 (fol ṭam, obv, fifth line) Lokuttarasammādiṭṭhī ti paṭhamamagge sammādiṭṭhi Anvāyikā ti sammādiṭṭhiyā anugāmino Yadā sammādiṭṭhi sakkāyadiṭṭhiyā pajahanavasena pavattā, tadā tassā anugunabhāvena pavattamānakā ti attho

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[1] I was unable to trace the Sutta in which these words occur Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rūpādike pañcakkhandhe attato upagacchanti rūpādīnam aniccabhāvato ucchijjati attā vinassati parammaraṇā ti evam abhinivisanato ucchedavādino ti vuccanti Ime vuccanti sassatavādino ti ime rūpavantam vā attānam ti ādinā rūpādivinimutto attā añño koci vibhatto ti upagacchanti so nicco dhuvo sassato ti abhinivisanato sassatavādino ti vuccanti p 111 (fol tam, rev, last line)

Vitthārato dvāsaṭṭhi diṭṭhigatānī ti uccheda sassatadassanam vitthārena Brahmajāle āgatāni dvāsaṭṭhi diṭṭhigatāni (cf D I, p 12 sqq)[1] p 112 (fol tam, rev, fourth line)

Tecattālīsam bodhipakkhiyā dhammā ti aniccasaññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā nirodhasaññā, cattāro satipaṭṭhānā | pa[2] | ariyo aṭṭhangiko maggo ti ete tecattālīsam bodhipakkhiyā dhammā Evam vipassanāvasena paṭipakkham dassetvā puna samathavasena dassetum Aṭṭha vimokkhā dasa ca kasiṇāyatanānī ti vuttam p 112 (fol tam, rev, fifth line)

Anādi anidhanappavattan ti purimāya koṭiyā abhāvato anādi, asati paṭipakkhādhigame santānavasena anupacchedena pavattanato anidhanappavattam p 112 (fol tam, rev, last line but one)

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti p 112 (f tah, ob, third l fr bottom)

Catukkamaggan ti paṭipadā catukkam, paṭipadā hi maggo ti Atha vā catukkamaggan ti nandiyāvattassa catuddisāsamkhātam maggam, tā pana catasso disālocananaye āgamissanti Kim attham puna catukkamaggam p 113 (fol tāh, rev, fourth line from bottom)

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[1] For a summary of these sixty-two heresies, see S B E vol XXXVI, p XXIII sqq

[2] These are the four Sammappadhānas, the four Iddhipādas, the five Indriyas, the five Balas, the seven Bojjhangas — The usual number, however, is thirty seven (cf The Dhammasamgaha, Anecd Oxon, p 9, 44), viz the above named save the six Saññās

paññapenti ti āha abudhajanasevitāyā ti ādi ratta-vāsiniyā ti rattesu rāgābhibhūtesu vasatī ti rattavāsinī āvattanatthan[1] ti samucchindanattham

p 113 (fol tāh, rev, last line) Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmī ti ayam tanhā-avijjānam vasena samkilesapakkhe dvidisā samatha-vipassanānam vasena vodānapakkhe pi dvidisā catusaccayojanā nandiyāvattassa nayassa samuṭṭhānaṭṭhena bhūmī ti

p 113 (fol tha, obv, first line) Evam nandiyāvattassa nayassa bhūmim niddisitvā idāni tassa disābhūtadhamme niddisanteṇa yasmā c' assa disa-bhutadhammesu vuttesu disālocana-nayo vutto yeva hoti, tasmā Vejjākaranesu hi ye kusalākusalā ti disālocana-lakkhanam ekadesena paccāmasitvā Te duvidhena upapa-rikkhitabbā ti ādi āraddham Tattha te ti disābhuta-dhammā Duvidhenā ti ime samkilesadhammā ime vodānadhammā ti Tam dasseti lokavaṭṭānusārī ca lo kavivaṭṭānusārī cā ti Tass' attho — Loko eva vaṭṭam lokavaṭṭam, lokavaṭṭabhāvena anusaratī pavattatī ti loka-vaṭṭānusārī, samkilesadhammo ti attho Lokassa lokato vā vivaṭṭam nibbānam, tam anusaratī ti[2] anulomabhavasena gacchatī ti lokavivattānusārī, vodānadhammo ti attho

p 114 (fol tha, rev, third line fr bottom) Idāni dasavatthukam kilesapuñjam tanhāvijjāvasena dve koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha

p 116 (fol thi, obv, second line) Yasmā pana kilesā kusalappavattim nivāretvā cittam pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-vānam uppattihetu honti, tasmā anusayato vā pariyuṭṭhā-nato vā ti vuttam

p 116 (fol thi, rev, fifth line) Nandūpasecanenā ti lobhasahagatassa sampayuttānam ti sahajātakoṭiyā itarassa upanissayakoṭiyā upasecanan ti nandūpasecanam, tena nandūpasecanena Kena pana tam nandūpasecanan ti āha rāgasallena nandūpasecanena

[1] °tthanan [2] anussarati

viññāṇenā ti. Tattha rāgasallenā ti rāgasallena hetubhūtena nandūpasecanena viññāṇenā ti itthambhūtalakkhaṇe karaṇavacanaṃ.

Idāni āhārādayo-nayānaṃ saṃkilesapakkhe disābhāvena vavatthapetuṃ Imā catasso disā ti ādi āraddhaṃ. p. 117 (fol. thi, obv., third line fr. bottom)

Tass' attho — Iti evaṃ vuttappakārā sabbe āhārādayo lokasaṃkhātā vaṭṭānusārino dhammā te-lokadhātutthavattato[1] niyyanti niccānupassanādīhi tīhi vimokkhamukhehī ti. p. 119 (fol. thi, rev., last line but one)

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vihārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavūpasamā cattāro acchariyā abbhutadhammā, saccādhiṭṭhānādīni cattāri adhiṭṭhānāni, chandasamādhibhāvanādayo catasso samādhibhāvanā, indriyasaṃvaro tapasaṃkhāto puññadhammo bojjhaṅgabhāvanā sabbūpadhipaṭinissaggasaṅkhataṃ nibbānañ ca cattāro sukhabhāgiyā dhammā ti veditabbaṃ. p. 119 (fol. thu, obv., first line)

Idāni paṭipadādayo vodānapakkhe disābhāvena vavatthapetuṃ Tattha imā catasso disā ti ādi vuttaṃ. p. 121 (fol. thū, obv., second line)

Puna paṭhamā paṭipadā ti ādi paṭipadā catukkādīsu yena yassa puggalassa vodānaṃ taṃ vibhajitvā dassetuṃ āraddhaṃ. p. 122 (fol. thū, obv. third line)

Yadi pi tīsu vimokkhamukhesu idaṃ nāma vimokkhamukhaṃ imāya eva paṭipadāya ijjhatī ti niyamo n' atthi, yesaṃ pana puggalānaṃ purimāhi dvīhi paṭipadāhi appaṇihitena vimokkhamukhena ariyamaggādhigamo, tathā yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa ca catutthāya paṭipadāya animittavimokkhamukhena ariyamaggādhigamo, tesaṃ puggalānaṃ vasena ayaṃ paṭipadāvimokkhamukhasaṃsandanā. p. 123 (fol. thū, obv., fourth line)

[1] °dhātūtā°

p 124 (fol thū, obv, third line from bottom) Tesam vikkīlitan ti tesam asantīsu yavaparakkamādi-visesayogena sīhānam buddhānam paccekabuddhānam buddhasāvakānañ ca vikkīlitam viharanam, yad idam āhārādi-kilesavatthusamatikkamanamukhena sapurasantāne paṭipadādi sampādanā, idāni āhārādīnaṃ paṭipadādīhi yena samatikkamanam, tam nesaṃ paṭipakkhabhāvam dassento Cattāro āhārā, tesam paṭipakkho catasso paṭipadā ti ādim āha

p 124 (fol thū, rev, second line) Tesam vikkīlitan ti ettha yad etam vikkīlitam nāma bhāvetabbānam bodhipakkhiyadhammānaṃ bhāvanā sacchikātabbānam phalanibbānānam sacchikiriyā ca, tathā pahātabbassa dasavatthukassa kilesapuñjassa tadangādivasena pahānam byantikiriyā[1] anavasesanan ti, idāni tam samkhepena dassento Indriyādhiṭṭhānam vikkīlitam vipariyāsānadhiṭṭhānan ti āha

p 124 (fol thū, rev, last line but one) Idāni ugghaṭitaññū ādi puggalattayavasena tipukkhala-nayassa bhūmim vibhāvetukāmo, yasmā pana nayānam aññamaññānupavesassa icchitattā sīhavikkīlita-nayato tipukkhala-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro puggale sīhavikkīlita-nayassa bhūmim niddisitvā tato eva ugghaṭitaññū-ādi-puggalattayo niddhāretum tattha Ye[2] dukkhāya paṭipadāyā ti ādi āraddham

p 125 (fol the, obv, second line) Tattha Yo sādhāraniyā ti dukkhā-paṭipadāya khippābhiññāya sukhā-paṭipadāya dandhābhiññāya ca niyyātī ti sambandho Katham pana paṭipadā-dvayam ekassa sambhavatī ti? Na yidam eva daṭṭhabbam ekassa puggalassa ekasmim dve paṭipadā sambhavantī ti Yathāvuttāsu pana dvisu paṭipadāsu yo yāya kāyaci niyyāti, ayam vipañcitaññū ti Ayam ettha adhippāyo Yasmā pana Aṭṭhasāliniyaṃ paṭipadā calati na calatī ti vicāranāyaṃ calatī ti vuttam[3], tasmā ekassa pi puggalassa jhānantara-maggantaresu paṭipadābhedo icchito vā ti

[1] °kiriyā
[2] yo
[3] Asl p 236 — Ettha pana paṭipadā calati na calati ti? Calati

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanatthaṃ. Paṭhamanayato hi puggalādhiṭṭhānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanatthaṃ pathamanayānantaraṃ tatiyanayo tatiyanayānantarañ ca dutiyanayo niddiṭṭho, dhammādhiṭṭhānavasena pana tatiyanayato dutiyanayo, dutiyanayato pathamanayo pi sambhavatī ti imassa visesassa dassanatthaṃ ante. Taṇhā ca avijjā cā ti ādinā pathamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīṇi honti, tīṇi hutvā dve honti ti vuttaṃ. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tīṇi honti, tīṇi hutvā cattāri honti ti ayaṃ pi nayo vattabbo siyā ti. Saccaṃ etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tinnaṃ atthanayānaṃ aññamaññaṃ anupaveso icchito sati ca anupavese tato viniggamo pi sambhavati evā ti. Ayañ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhicarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, *diṭṭhicarito pana mudindriyo sukhāya paṭipadāya* dandhābhiññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiññāya *niyyāti*. *Tathāyaṃ pāḷi*: tattha ye *diṭṭhicaritā* sattā, te kāmesu dosadiṭṭhī, na ca tesaṃ kāmasukhe anusayā samūhatā, te attakilamathānuyogaṃ anuyuttā viharanti, tesaṃ Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī 'kāmehi n'atthi attho' ti. p 19r (fol th, rev, first line)

Imāni cattāri suttānī ti imāni saṃkilesabhāgiyādīni cattāri suttāni. Sādhāraṇāni katānī ti saṃkilesabhāgiyañ ca vāsanābhāgiyañ ca saṃkilesabhāgiyañ ca nibbedhabhāgiyañ ca saṃkilesabhāgiyañ ca asekhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ cā ti evaṃ padantarasaṃyojanavasena missitāni katāni. Aṭṭha bhavantī ti purimāni cattāri imāni cattārī ti evaṃ aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavantī ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā p 179 (fol. 41, obv, second line)

bhāgiyañ ca asekhabhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca samkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca samkilesabhāgiyañ ca vāsanābhāgiyañ ca asekhabhāgiyañ ca samkilesabhāgiyañ ca nibbedhabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca samkilesabhāgiyañ ca vāsanābhāgiyañ ca nibbedhabhāgiyañ ca asekhabhāgiyañ ca neva samkilesabhāgiyañ ca na vāsanābhāgiyañ ca na nibbedhabhāgiyañ ca na asekhabhāgiyañ cā ti evaṃ sādhāraṇāni katāni purimāni aṭṭha imāni aṭṭhā ti solasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayam pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāḷiyam āgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvam vibhāvetum *Imehi solasahi suttehi bhinnehi navavidham suttam bhinnam bhavatī ti* vuttam. Tass' attho — Imehi samkilesabhāgiyādīhi solasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidham pariyattisāsanasaṅkhātaṃ suttaṃ bhinnam solasadhā vibhattaṃ hoti. Iminā solasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthī ti adhippāyo. Katham pana samkilesabhāgiyādibhāvo gahetabbo ti? āha *gāthāya gāthā anuminitabbā ti* ādi. Tattha *gāthāya gāthā anuminitabbā ti* ayam gāthā viya gāthā samkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṅgahitā ti daṭṭhabbam.

p. 133 (fol. rai, rev., third line from bottom) Kokālikam hi nīyamānaṃ ovadantena āyasmatā Mahāmoggallānena bhāsitā imā gāthā ti.[1] *Vibhūtā ti* vigatabhūtā akalikavādī *bhūnahū ti* bhūtihanaka attano buddhivināsaka. *Purisantā ti* purisādhama. *Kalī ti* alakkhipurisa.

p. 133 (fol. do, obv., fourth line) *Sambādhabyūhan ti* byūhā vuccanti anibbiddhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam

[1] I cannot trace these verses in the printed Piṭaka texts.

bādhā byūhakā, etthā ti sambādhabyūham. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādīni akaronteh' attā pi rakkhitabbo hoti. Tathā karonto hi sāmī 'dubbhako eso' ti niggahetabbo hoti. p 139 (fol dau, rev, fourth line)

Pañham puṭṭho (sic!) viyākāsi Sakkassa iti me sutan ti yathā Bhagavā pañhaṃ puṭṭho Sakkassa byākāsi, evam mayā pi sutan ti āyasmā Mahāmoggallāno attanā yathāsutam tam Bhagavato vadati. p 140 (fol dam, rev, second line)

Anagantāna[1] vinipātan ti upāyupapattim anupagantvā. p 141 (fol ḍam, rev, fourth line fr bottom)

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bodhipakkhiyadhammā. Dhammā ti catu-ariyasacca-dhammā. p 145 (fol dāh, obv, last line)

Aññātuñchena yāpentan ti kulesu aññāto niccanavo yeva hutvā uñchena piṇḍacariyāya yāpentaṃ. Atha vā abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāram sugandhabhojanaṃ pariyesantassa uñchanam ñātuñchanaṃ nāma, gharapaṭipāṭiyā pana dvāre ṭhitena laddhasammissakabhojanam aññātuñchanam nāma. Idam idha adhippetam. p 145 (fol dāh, rev, last line)

Cattāro hi pahārā omaṭṭho, ummaṭṭho, maṭṭho, vimaṭṭho. Tattha upari ṭhatvā adhomukham dinnapahāro omaṭṭho nāma, adho ṭhatvā uddhamukham dinnapahāro ummaṭṭho nāma, aggalasuci viya vinivijjhitvā kato maṭṭho nāma, seso sabbo pi vimaṭṭho nāma. Imasmiṃ pana ṭhāne omaṭṭho gahito, so hi sabbadāruno duruddharaṇasallo duttikiccho antodoso antopubbalohito ca hoti, pubbalohitaṃ anikkhamitvā vaṇamukham pariyonanditvā tiṭṭhati, pubbalohitaṃ nīharitukāme ti mañcena saddhiṃ bandhitvā adhosiro p 146 (fol dha, obv, fourth line from bottom)

[1] The reading of this Gerund in the three MSS of the text of the Nett is anāgantuna.

kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ pāpuṇātī ti

p 146 (fol third line from bottom) Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāya catutthamaggasampayuttāya samucchedaviratiyā virato Viratto ti pi pāṭho Kāmasaññāyā ti puna bhummavacanaṃ hoti Sagāthakavagge[1] kāmasaññāsū ti pāṭho

p 147 (fol dhā, rev, fifth line) After having quoted from S I, p 215 the verse Yass' ete ... no socati ti, Dhammapāla says — Gātham avasesaṃ katvā udāhaṭaṃ Āḷavakasutte hi imā gāthā Āḷavakena Kathaṃ su labhate paññan ti ādinā puṭṭhena Bhagavatā bhāsitā ti

p 147 (fol ḍhi, obv, third line) Kumārakā dhaṅkam iv' ossajantī ti yathā kumārakā kīḷantā kākaṃ suttena pāde bandhitvā ossajanti khipanti, evaṃ kusalamanaṃ akusalavitakkā kuto samuṭṭhāya ossajantī ti pucchā

p 149 (fol dha, rev, last line but one) Saṃkaro[2] tihi mittakaraṇa-lañjadāna-balarāsisaṃkaḍḍhanānaṃ nāmaṃ

p 155 (fol ḍhai, rev, fourth line from bottom) Sa-ūmin ti īdisu kilesaūmihi sa-ūmiṃ kilesāvaṭṭehi sāvaṭṭaṃ, kilesagahehi sagahaṃ, kilesarakkhasehi sarakkhasaṃ Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmaguṇavasena sāvaṭṭaṃ, mātugāmavasena sagahaṃ sarakkhasaṃ

p 156 (fol ḍho, rev, first line) Rogaṃ (sic!)[3] vadati attano ti taṃ taṃ attanā phuṭṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asakkonto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotū' ti ādinā vilapanto vadati

p 157 (fol ḍhau, rev, first line) Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññamaññaṃ sattesu rataṃ, tato eva bhavā aparimuttā

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[1] = S I, p 53, but no MS of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Netti

[2] The passage where this word occurs is to be found also Jāt VI, p 28, 6 sq

Abhijātiyo 'ti jātiyo Kaṇhābhijatiyo (sic!) ti kaṇhe nīce kule jāto Kaṇhaṃ dhammaṃ abhijāyatī ti kālakaṃ dasavidhaṃ dussīladhammaṃ pasavati karoti, so taṃ abhijāyitvā niraye nibbatteti Sukkaṃ dhammaṃ ti ayaṃ pubbe pi puññānaṃ akatattā nīcakule nibbatto 'idāni puññaṃ karissāmī' ti puññasaṅkhātaṃ sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati So tena sagge nibbattati Akaṇhaṃ asukkaṃ nibbānan ti nibbānaṃ hi sace kaṇhaṃ bhaveyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukkavipākaṃ dadeyya, dvinnam pi appadānato pana akaṇhaṃ asukkan ti vuttaṃ Nibbānan ti c'ettha arahattaṃ adhippetaṃ Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma Taṃ esa abhijāyati pasavati karoti Sukkābhijātiko ti sukke ucce kule jāto Sesaṃ vuttanayen' eva veditabbaṃ Kaṇhaṃ kaṇhavipākan ti ādikassa kammacatukkassa attho heṭṭhā Hārasampātavāre (p 98) vibhatto eva p 158 (fol dhaṃ, rev, third line from bottom)

Evaṃ soḷasavidhena sāsanapaṭṭhānaṃ nānāsuttehi udāharaṇavasena vibhajitvā idāni aṭṭhavīsatividhena sāsanapaṭṭhānaṃ dassentena yasmā ayaṃ paṭṭhānavibhāgo mūlapadehi saṃgahito na imassāpi tehi asaṃgahito padeso atthi, tasmā mūlapadaṃ vibhajitabbatañ ca dassetuṃ tattha Katame aṭṭhārasa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikaṃ lokuttaran ti ādinā navatikā thavo cā ti aṭṭhavīsatividhaṃ sāsanapaṭṭhānaṃ uddiṭṭhaṃ p 161 (fol dhaṃ, rev, third line)

Tattha sajja khīran ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abhinhakhīraṃ Muccatī ti pariṇamati Idaṃ vuttaṃ hoti[1] — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālantarena pakatiṃ jahati dadhibhāvaṃ pāpuṇāti, evaṃ eva[2] pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatīnaṃ sahā vaṭṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya, p 161 (fol dhāh, obv, first line)

[1] See Dhp A p 261, but do not overlook the diversity between the two sources [2] evaṃ

yāva pana kusalābhinibbattakkhandhā dhārenti, tāva tam te rakkhanti tesam bhedā apāyesu nibbattīpanavasena vipaccanti

p 173 (fol ru, obv, first line) Y e c a s i k k h ā s ā r ā ti ye yathā samādinnam sīlavatādisankhātam sikkham sārato gahetvā thitā Tenāha Silam vatam jīvitam brahmacariyan ti Tattha yam na karomī ti oramiti, tam sīlam, yam vesabhojanakiccacaranādi, tam vatam, jīvitan ti ājīvo, brahmacariyan ti methunā virati, upatthānasārā ti etesam silādīnam anutthānasārā Etehi evam samsārasuddhī ti tāni sārato gahetvā thitā ti attho

p 174 (fol ru, obv, last line but one) O l i y a n t i eke ti sassato attā ca loko cā ti oliyanatanhābhinivesavasena avalīyanti ekacce A t i d h ā v a n t i eke ti ekacce ucchijjati vinassati attā ca loko[1] cā ti avatidhāvanābhinivesavasena atikkamanti

p 186 (fol nau, obv, third line) M a g g o c a n e k ā y a t a n a m (sic!) pavutto ti atthatim sāramananavasena anekehi kāranehi maggo kathito, evam sante kissa bhitā hutvā ayam janatā dvāsatthiditthiyo aggahesī ti vadati

p 188 (fol nam, rev, fourth line from bottom) D h a m m o c a k u s a l a p a k k h a t o ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva patipakkhehi rāgādīhi kilesehi sabbatitthiyavādehi aparikkhato

p 188 (fol nāh, obv, first line) N i r ū p a d ā h o ti rāgaparilāhādīhi anupadāho

p 189 (fol nāh, obv, fifth line) Maggassa hi —

Maggo pantho patho pajjo añjasam vatumāyanam
nāvā uttarasetu ca kullo ca bhisisangamo ti

p 189 (fol nāh, rev, third line from bottom) Evam duvidham pi sāsanapatthānam nānāsuttapadāni udāharantena vibhajitvā idāni samkilesabhāgiyādīhi samsandetvā dassetum puna Lokiyam suttan ti ādi āraddham

[1] lokā.

Evaṃ lokiyaṭṭhakassa saṃkilesabhāgiyādīhi catūhi padehi p 189 (fol [illegible]
saṃsandanaṃ dassetvā iminā nayena sesatikānaṃ sesapa ol v, second
dānañ ca saṃsandanaṃ suviññeyyan ti taṃ anuddharitvā line)
saṃkilesabhāgiyādīnaṃ saṃmatikkamanaṃ dassetuṃ Vāsanābhāgiyaṃ suttan ti ādi vuttaṃ

Idāni tikapadeh' eva saṃsandetvā dassetuṃ Lokuttaran p 189 (fol
ti ādi vuttaṃ ti, obv, last line)

Yo sotāpanno hutvā ekaṃ eva attabhāvaṃ janetvā arahattaṃ pāpuṇāti, ayaṃ ekabījī nāma so ekaṃ yeva mānusakaṃ bhavaṃ nibbattitvā dukkhass' antaṃ karoti, ayaṃ vuccati puggalo ekabījī ti Yo pana dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhass' antaṃ karoti, ayaṃ kolaṃkolo nāma Yo pana satta bhave saṃsaritvā dukkhass' antaṃ karoti, ayaṃ sattakkhattuparamo nāma Yo saddhaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti, so maggakkhaṇe saddhānusārī nāma hoti Yo pana paññaṃ dhuraṃ katvā sotāpattimaggaṃ nibbatteti, so maggakkhaṇe dhammānusārī nāma p 189 (fol ti, rev, first line)

Yo Avihādīsu tattha tattha āyuvemajjhaṃ apatvā parinibbāyati, ayaṃ antarāparinibbāyī, yo pana āyuvemajjhaṃ atikkamitvā arahattaṃ pāpuṇāti, ayaṃ upahaccaparinibbāyī, tathā Avihādīsu upapanno asaṅkhārena appayogena arahattaṃ adhigacchati, ayaṃ asaṅkhāraparinibbāyī, yo pana sasaṅkhārena sappayogena arahattaṃ adhigacchati, ayaṃ sasaṅkhāraparinibbāyī, uddhaṃ uparūpari Brahmaloke upapatti soto etassā ti uddhaṃsoto, paṭisandhivasena akaniṭṭhe gacchatī ti akaniṭṭhagāmī . p 190 (fol tā, rev, third line)

ubhohi bhāgehi rūpakāya-nāmakāyasaṅkhātato p 190 (fol
ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma ti, obv, third
Samasīsinā ti ettha tividho samasīsī iriyāpathasamasīsī, line)
rogasamasīsī, jīvitasamasīsī ti Tatra yo ṭhānādīsu iriyāpathesu yen' eva iriyāpathena samannāgato hutvā vipassanaṃ ārabhi, ten' eva iriyāpathena arahattaṃ patvā

parinibbāyati, ayam nirupāthasamasīsī nāma. Yo pana ekam rogam patvā antaroge eva vipassanam patthapetvā arahattam patvā ten' eva rogena parinibbāyati, ayam rogasamasīsī nāma. Palibodhasīsam tanhā, bandhanasīsam māno, parāmāsasīsam diṭṭhi, vikkhepasīsam uddhaccam, kilesasīsam avijjā, adhimokkhasīsam saddhā, paggahasīsam viriyam, upaṭṭhānasīsam sati, avikkhepasīsam samādhi, dassanasīsam paññā, pavattasīsam jīvitindriyam, gocarasīsam vimokkho, saṃkhārasīsam nirodho ti terasasu sīsesu kilesasīsam avijjam arahattamaggo pariyādiyati, pavattasīsam jīvitindriyam cuticittam pariyādiyati. Tattha avijjā pariyādiyakam cittam jīvitindriyam pariyādiitum na sakkoti, jīvitindriyapariyādāyakam avijjam pariyādiitum na sakkoti. Aññam avijjāpariyādāyakam cittam, aññam jīvitindriyapariyādāyakam. Yassa c'etam sīsadvayam samam pariyādanam gacchati, so jīvitasamasīsī nāma. Katham pan' idam samam hotī ti? Vārasamatāya. Yasmim hi vāre maggavuṭṭhānam hoti, sotāpattimaggo pañca paccavekkhanāni, sakadāgāmimaggo pañca, anāgāmimaggo pañca, arahattamagge cattāri ti ekūnavīsatime paccavekkhaṇañāṇe patiṭṭhāya bhavangam otaritvā parinibbāyato imāya vārasamatāya idam ubhayasīsapariyādānam pi samam hoti nāma. Tenāyam puggalo jīvitasamasīsī ti vuccati.

p 191 (fol ti rev, third line from bottom) Samudayo kilesā ti ettha samudayo ti etena samudayapakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p 192 (fol tu, obv, second line) Ettha ca yathā saṃkilesabhāgiyādīnam aññamaññam saṃsaggato anekavidho paṭṭhānabhedo icchito, evam lokiyasattādhiṭṭhānādi saṃsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyam pana ubhayatthā pi ekadesadassanavasena āgatattā nayadassanan ti veditabbam. Sakkā hi iminā nayena viññunā te niddhāretun ti. Yathā ca saṃkilesabhāgiyādīnam lokiyādīnañ ca visum visum saggabhedavasena ayam paṭṭhānabhedo anekavidho labbhati, evam ubhayesam pi saṃsaggavasena ayam nayo yathāraham

labbhate 'va labbhati hi lokikam suttam kiñci samkilesabhāgiyam kiñci vāsanābhāgiyam. Tathā lokuttaram suttam kiñci nibbedhabhāgiyam kiñci asekhabhāgiyan ti. Sesesu pi es' eva nayo. Evam solasavidhe paṭṭhāne aṭṭhavīsatividham paṭṭhānam pakkhipitvā aṭṭhavīsatividhe ca paṭṭhāne solasavidham pakkhipitvā yathāraham dukatikādibhedena sambhavato paṭṭhānavibhāgo veditabbo. So ca kho tīsu piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana tāni tāni suttapadāni udāharaṇavasena niddhāretvā imasmim atthe vitthārīyamāne atipapañco hoti. Atibhārikā ca Nettisamvaṇṇanā, sakkā ca iminā nayena viññunā ayam attho viññātum, tasmā na tam vitthārayimhā. Ten' eva hi pāḷiyam aññamaññasaṃsaggavasena paṭṭhānavibhāgo ekadesen' eva dassito, na nippadesato ti. Ettāvatā ca

Hārena ye ca paṭṭhāne suvidūnam vinicchayam
vibhajanto navaṅgassa sāsanass' atthavaṇṇanam (1)
Nettipakaraṇam dhīro gambhīram nipuṇañ ca yam
adesayi mahāthero Mahākaccāyano vasī (2)
Saddhammāvatāraṭṭhāne paṭṭane[1] Nāgasavhaye[1]
Dhammāsokamahārāja-vihāre vasatā mayā (3)
Ciraṭṭhitattham yā tassa āraddhā atthavaṇṇanā
udāharaṇasuttānam lakkhaṇānañ ca sabbaso (4)
Attham pakāsayantī sā anākulavinicchayā
samattā sattavīsāya pāḷiyā bhāṇavārato (5)
Iti tam saṅkharontena yam tam adhigatam mayā
puññam tassānubhāvena lokanāthassa sāsanam (6)
Ogāhetvā visuddhāya sīlādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino (7)
Ciram tiṭṭhatu lokasmim sammāsambuddhasāsanam
tasmim sagāravā niccam hontu sabbe pi pāṇino (8)
Sammā vassatu kālena devo pi jagatippati
saddhammanirato lokam dhammen' eva pasāsatū ti (9)

Badaratitthavihāre vāsinā ācariya Dhammapālena katā Nettipakaraṇassa atthasaṃvaṇṇanā samattā ti.

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[1] See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I

Dhammapāla's Excursus on the Hārasampāta section

Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasā ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chāyā va anupāyinī ti
(Dhp. v. 2)

1. Tattha katamo desanā hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavatthānena viññāṇakkhandhaṃ deseti, āyatanavavatthānena manāyatanam, dhātuvavatthānena viññāṇadhātum, indriyavavatthānena manindriyaṃ.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā kusalānaṃ kusalamūlāni, akusalānaṃ akusalamūlāni.

Sādhipatikānam adhipati, sabbacittuppādānam indriyāni.

Api ca imasmiṃ sutte mano adhippeto. Yathā balaggassa rājā pubbaṅgamo, evam eva[1] dhammānam mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihiṃsachandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihiṃsāchandena mano pubbaṅgamaṃ.

Manoseṭṭhā ti mano tesam dhammānaṃ seṭṭham visiṭṭham uttamam pavaraṃ mūlam pamukham pāmokkhaṃ. Tena vuccati manoseṭṭhā ti. Manomayā ti manena katā manena nimmitā manena nibbattā, mano tesaṃ paccayo. Tena vuccati manomayā ti.

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[1] evaṃ.

Te pana dhammā chandasamudānītā anāvilasankappasamuṭṭhānā phassasamodhānā vedanākkhandho saññākkhandho sankhārakkhandho

Manasā ce pasannenā ti yā saddhā saddahanā okappanā abhippasādo iti Iminā pasādena upeto samupeto upagato samupagato sampanno samannāgato Tena vuccati pasannenā ti

Idam manokammam bhāsati vā ti vacīkammam karoti vā ti kāyakammam, iti dasa kusalakammapathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacitattā Nan ti yo so katapuñño katakusalo katabhīruttāno, tam puggalam Sukhan ti duvidham sukham kāyikam cetasikan ca. Anveti ti anugacchati

Idh' assu purisо appahīnānusayo samyojaniyesu dhammesu assādam anupassati So samyojaniyesu dhammesu assādam anupassanto yathādiṭṭham yathāsutam sampattibhavam pattheti Icc assa avijjā ca bhavataṇhā ca anubaddhā honti So yathādiṭṭham yathāsutam sampattibhavam patthento pasādaniyavatthusmim cittam pasādeti saddahati okappeti So pasannacitto tividham puññakiriyāvatthum anutiṭṭhati dānamayam, sīlamayam, kāyena vācāya bhāvanāmayam manasā So tassa vipākam paccanubhoti diṭṭhe 'va dhamme upapajje vā apare vā pariyāye Iti kho pan' assa avijjāpaccayā samkhārā, samkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā sukhavedaniyo phasso, phassapaccayā vedanā ti

Evam santam tam sukham anveti

Tass' evam vedanāya aparāparam parivattamānāya uppajjati taṇhā, taṇhāpaccayā upādānam | pa | samudayo hotī ti

Tattha yam mano ye ca manopubbangamā dhammā yañ ca sukham, ime vuccanti pañcakkhandhā Te dukkhasaccam Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samudayasaccam

Tesam pariññāya pahānāya Bhagavā dhammam deseti, dukkhassa pariññāya samudayassa pahānāya

Yena parijānāti, yena pajahati, ayam maggo, yattha ca maggo pavattati, ayam nirodho Imāni cattāri saccāni

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni

Tattha samudayena assādo, dukkhena ādīnavo, magganirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavacīsamīhā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacīkammaṃ kāyakammañ ca pavattetabban ti ayaṃ Bhagavato āṇatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo *vicayo hārasampāto?*

Mananato ārammaṇavijānanato mano.

Manonalakkhaṇe sampayuttesu ādhipaccakāraṇato pubbaṅgamo.

Īhābhāvato nissatta nijjīvaṭṭhena dhammā.

Gāmesu gāmaṇī viya padhānaṭṭhena mano seṭṭho.

Etesan ti manoseṭṭhā sahajātādipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vacīviññattivipphārato tathā sādiyanato ca bhāsati, copana kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sītabhāvato iṭṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anvetī ti vuttaṃ.

Kāranāyattavuttito asaṃkantito ca chāyā va anupāyinī ti vuttaṃ.

Ayaṃ anupadavicayato vicayo hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. *Tato eva tesaṃ manassa anuvattanato dhammānaṃ* manoseṭṭhatā yujjati. Sahajātādipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samuṭṭhānānaṃ kāyavacīkammānaṃ kusalabhāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anvetī ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājīvassa padaṭṭhānaṃ, sammā-ājīvo sammāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānam, manasī pasannenā ti ettha pasādo saddhindriyam, tam sīlassa padaṭṭhānam, sīlam samādhissa padaṭṭhānam, samādhi paññāya ti yāva vimuttiñāṇadassanā yojetabbam

Ayam padaṭṭhāno hārasampāto

5 Tattha katamo lakkhano-hārasampāto?

Manopubbangamā dhammā ti manopubbangamatā, vacanena dhammānam chandapubbangamatā pi viriyapubbangamatā pi vīmamsīpubbangamatā pi vuttā hoti

Adhipateyyalakkhane chandādīnam manasā ekalakkhanattā . Tathā nesam saddhā pubbangamatā pi vuttā hoti

Indriyalakkhanena saddhādīnam manasā ekalakkhanattā

Manasā ce pasannenā ti yathā manassa pasādassa anunnāgamo tam samuṭṭhānānam kāyavacīkammānam anavajjabhāvalakkhanam, evam cittassa sati ādisamannāgamo pi nesam anavajjabhāvalakkhanam somanassasahagatasamuṭṭhānabhāvena ekalakkhanattā

Sukham anveti ti sukhānugamanavacanena sukhassa paccayabhūtānam manāpiyarūpādīnam anugamo vutto hoti Tesam pi kammapaccayatāya ekalakkhanattā ti

Ayam lakkhano hārasampāto

6 Tattha katamo catubyūho-hārasampāto?

Manopubbangamā ti ādīsu

Mano ti ādīnam padānam nibbacanam niruttam

Tam padatthaniddesavasena veditabbam padattho ca vuttanayena suviññeyyo 'va

Ye sukhena atthikā, tehi pasannena manasā kāyavacīmanokammāni pavattetabbānī ti ayam ettha Bhagavato adhippāyo

Puññakiriyāya aññesam pi pubbangamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānam Chadvārādhipatirājā cittānuparivattino dhammā Cittassa ekadhammassa sabbe 'va vasam anvagū ti evam ādisamānayanena imassā desanāya samsandanā desanānusandhi Padānusandhayo pana suviññeyyā 'vā ti

Ayam catubyūho hārasampāto

7 Tattha katamo āvatto-hārasampāto?

Manopubbangamā dhammā ti

Tattha yāni tīni kusalamūlāni, tāni aṭṭhannam sammattānam hetu. Ye sammattā ayaṃ aṭṭhaṅgiko maggo, yam mano sahanāmarūpam, idaṃ dukkhaṃ, asamucchinnā purimā uppannā avijjā bhavataṇhā, ayam samudayo, yattha tesam pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayam āvatto hārasampāto.

8. Tattha katamo vibhatti hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukham anveti ti.

Na idam yathābhūtavasena gahetabbam.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātimhi micchādiṭṭhike micchāpaṭipanne sakam cittam pasādeti, pasannena ca cittena abhūtaguṇābhitthavanavasena bhāsati vā nipaccākāraṃ vāssa yam karoti, na tato naṃ sukham anveti, dukkham eva pana na tam tato cakkam va vahato padam anveti. Itihi[1] idam vibhajjabyākaraṇīyaṃ. Yam manasā ce pasannena bhāsati vā karoti vā, tañ ce vacīkammam kāyakammañ ca sukhavedanīyan ti. Tam kissa hetu? Sammaggatehi sukhavedanīyaṃ, micchāgatehi dukkhavedanīyan ti.

Katham panīyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapatirūpako pana micchādhimokkho ti vadāma.

Ayam vibhatti-hārasampāto.

9. Tattha katamo parivatto hārasampāto?

Manopubbaṅgamā ti ādi.

Yam manasā paduṭṭhena bhāsati va karoti, dukkhamanasānugāmi. Idam hi suttam etassa ujupaṭipakkho.

Ayam parivatto hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanam manindriyaṃ manoviññāṇam manoviññāṇadhātū ti pariyāyavacanam.

Pubbaṅgamā pure cārino ti pariyāyavacanam.

Dhammā attabhāvā[2] ti pariyāyavacanaṃ.

Seṭṭham paṭṭhānaṃ pavaran ti pariyāyavacanam.

[1] it° [2] attābhāvā

Manomayā manonibbattā manosambhūtā ti pariyāyavacanam

Pasannena saddahantena okappentenā ti pariyāyavacanam

Sukham sātam vedayitan ti pariyāyavacanam

Anveti anugacchati anubandhatī ti pariyāyavacanam

Ayam vevacano-hārasampāto

11 Tattha katamo paññatti-hārasampāto?

Manopubbangamā ti

Ayam manaso kiccapaññatti

Dhammā ti sabhāvapaññatti, kusalakammapathapaññatti

Manoseṭṭhā ti padhānapaññatti

Manomayā ti sahajātapaññatti

Pasannenā ti saddhindriyena samannāgatapaññatti, assaddhiyassa paṭikkhepapaññatti

Bhāsati vā karoti vā ti sammāvācā-sammākammantānam nikkhepapaññatti

Tato nam sukham anvetī ti kammassa phalānubandhapaññatti, katassa ānisamsapaññatti ti

Ayam paññatti-hārasampāto

12 Tattha katamo otarano-hārasampāto?

Mano ti viññānakkhandho, dhammā ti vedanā-saññāsankhārakkhandhā, bhāsati vā karoti vā ti kāyavacīviññattiyo, tāsam nissayo cattāro mahābhūtā ti rūpakkhandho ti

Ayam khandhehi otaranā

Mano ti abhisankhāraviññānan ti manogahanena avijjāpaccayā sankhārā gahitā ti samkhārapaccayā viññānaṃ, samudayo hotī ti

Ayam paticcasamuppādena otaranā ti

Ayam otarano-hārasampāto

13 Tattha katamo sodhano hārasampāto?

Mano ti ārambho[1] neva padasuddhi na ārambhasuddhi[2]

Manopubbangamā ti padasuddhi na ārambhasuddhi[2]

Tathā dhammā ti yāva sukhan ti padasuddhi, na ārambhasuddhi[2]

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[1] ārabbho [2] ārabbha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi[1] cā ti

Ayam sodhano hārasampāto

14 Tattha katamo adhiṭṭhāno hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattam

Manasā ce pasannenā ti vemattatā

Tathā manasā ce pasannenā ti ekattatā

Bhāsati vā karoti vā ti vemattatā

Tathā manasā ce pasannenā ti ekattatā

So pasādo duvidho ajjhattañ ca byāpādavikkhambhanato bahiddhā ca okappanato

Tathā sampattibhavahetubhūto pi vaddhihetubhūto vā ti ayam vemattatā

Tayidam suttam dvīhi ākārehi adhiṭṭhātabbam hetunā ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti

Ayam adhiṭṭhāno-hārasampāto

15 Tattha katamo parikkhāro hārasampāto?

Manopubbaṅgamā ti

Ettha mano ti kusalaviññāṇam Tassa ñāṇasampayuttassa alobho adoso amoho ti tayo sampayuttā hetū, ñāṇavippayuttassa alobho adoso ti dve sampayuttā hetū Sabbesam avisesena yoniso manasikāro hetu, cattāri sampatticakkāni paccayo

Tathā saddhammasavanam tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādīnam iṭṭhārammaṇādayo

Tathā phasso viññāṇassa vedanādayo pasādassa saddheyyavatthukusalābhisaṃkhāro vipākasukhassa paccayo ti

Ayam parikkhāro-hārasampāto

16 Tattha katamo samāropano hārasampāto?

Manopubbaṅgamā dhammā ti

Mano ti puññacittam Tam tividham dānamayam, sīlamayam, bhāvanāmayan ti

Tattha dānamayassa alobho padaṭṭhānam, sīlamayassa

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[1] ārabbha°

adoso padaṭṭhānam, bhāvanāmayassa amoho padaṭṭhānaṃ Sabbesaṃ abhippasādo padaṭṭhānam

Saddhājāto upasaṅkamati upasaṅkamanto payirupāsatī ti suttam vitthāretabbam

Kusalacittam sukhassa iṭṭhavipākassa padaṭṭhānam, yonisomanasikāro kusalassa cittassa padaṭṭhānam, yoniso hi manasikaronto kusalacittam adhiṭṭhāti kusalacittaṃ bhāveti So anuppannānam pāpakānam akusalānam dhammānaṃ anuppādāya chandaṃ janeti, uppannānaṃ kusalānam dhammānam | pa | padahati Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo bhāvanāpāripūrim gacchatī ti

Ayaṃ bhāvanāya samāropanā

Sati ca bhāvanāya pahānañ ca siddham evā ti

Ayaṃ samāropano hāra sampāto

Tathā

Dadato puññam pavaddhati saṃyamato veram na cīyati
kusalo ca jahāti pāpakam rāgadosamohakkhayā sa nibbuto ti

(M P S p 48, Ud p 85)

Tattha dadato puññam pavaddhatī ti dānamayam puññakiriyavatthu vuttaṃ Saṃyamato veram na cīyatī ti sīlamayapuññakiriyavatthu vuttam Kusalo ca jahāti pāpakan ti lobhassa ca dosassa ca mohassa ca pahānāya Tena bhāvanāmayam puññakiriyavatthu vuttam Rāgadosamohakkhayā sa nibbuto ti anupādā parinibbānam āha

Dadato puññam pavaddhatī ti alobho kusalamūlam Samyamato veram na cīyatī ti adoso kusalamūlaṃ Kusalo ca jahāti pāpakan ti amoho kusalamūlam Rāgadosamohakkhayā sa nibbuto ti tesam nissaranam vuttam

Dadato puññam pavaddhatī ti sīlakkhandhassa padaṭṭhānam Samyamato veram na cīyatī ti samādhikkhandhassa padaṭṭhānam Kusalo ca jahāti pāpakan ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānam

Dānena olārikānam kilesānaṃ pahānam, sīlena majjhimānaṃ, paññāya sukhumānaṃ

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmim dasseti

Dadato puññaṃ | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam.

Tathā dadato puññaṃ | pa | na cīyatī ti lokiyakusalamūlaṃ vuttaṃ. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlaṃ vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam.

Dadato | pa | na cīyatī ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekhabhūmi dassitā.

Dadato | pa | na cīyatī ti saggagāminipaṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekhavimutti vuttā.

Dadato | pa | na cīyatī ti dānakatham, sīlakatham, saggakatham, lokiyānam dhammānaṃ desanam āha. Kusalo ca jahāti pāpakan ti loke ādīnavānupassanāya saddhim sāmukkaṃsikam dhammadesanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññam pavaddhatī ti dhammadānam āmisadānañ ca vadati. Saṃyamato veraṃ na cīyatī ti pāṇātipātā veramaṇiyā sattānam abhayadānam vadati. Evam sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca sīlasaṃyamena sīle patiṭṭhito cittam saṃyameti, tassa samatho pāripūriṃ gacchati. Eso samatho ṭhito vipassanākosallayogato kusalo ca jahāti pāpakam, rāgam jahāti dosam jahāti mohaṃ jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnam parikkhayā dve pi vimuttiyo adhigacchatī ti.

Ayam suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmiṃ sutte kiṃ desitaṃ?

Dve sugatiyo devā ca manussā ca, dibbā ca pañca kāmaguṇā mānusakā ca pañca kāmaguṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idaṃ vuccati dukkhaṃ ariyasaccam.

Tattha kāraṇabhāvena purimā purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādīnavo, sabbassa purimehi dvīhi padehi niddeso.

Dadato | pa | na cīyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo sa-upadisesā ca anupadisesā ca. Idam nissaranam, phaladīni pana yathāraham veditabbāni.

Ayam desanā-hārasampāto.

2. Vicayo ti.

Dadato puññam pavaddatī[1] ti iminā pathamena padena tividham pi dānamayam sīlamayam bhāvanāmayam puññakiriyavatthu vuttam. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi ārammanassa.

Samyamato veram na cīyatī ti dutiyena padena averā asapattā abyāpādī ca patipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena ñānuppādo aññānanirodho sabbo pi ariyo aṭṭhangiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāgavirāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayam vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayam paripūreti macchariyappahānañ ca puññābhisandañ cā ti atthe sā yutti.

Sīlasamyame ṭhito ubhayam paripūreti upacārasamādhim appanāsamādhim cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkham parijānāti nirodham sacchikaroti maggam bhāvetī ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīnesu anupadisesāya nibbānadhātuyā parinibbāyatī ti atthe sā yuttī ti.

Ayam yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññam pavaddhatī ti cāgādhiṭṭhānassa padaṭṭhānam, samyamato veram na cīyatī ti saccādhiṭṭhānassa padaṭṭhānam, kusalo ca jahātī ti pāpakan ti paññādhiṭṭhānassa padaṭṭhānam, rāgadosamohakkhayā sa nibbuto ti upasamādhiṭṭhānassa padaṭṭhānan ti.

Ayam padaṭṭhāno-hārasampāto.

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[1] vaddhati

5 Lakkhaṇo ti

Dadato ti etena peyyavajjam atthacariyaṃ samānattatā ca dassitā ti veditabbā Sangahavatthubhāvena ekalakkhaṇattā Saṃyamato ti etena khanti-mettā-avihiṃsā-anuddayādayo dassitā ti veditabbā Verānuppādanalakkhaṇena ekalakkhaṇattā Veraṃ na cīyatī ti etena hiri-ottappa-appicchatā-santuṭṭhi-ādayo dassitā Veravaḍḍhanena ekalakkhaṇattā Tathā ahirikānottappādayo anajjhetabbabhāvena ekalakkhaṇattā Kusalo ti etena kosalladīpanena sammāsankappādayo dassitā Maggangādibhāvena ekalakkhaṇattā Jahāti pāpakan ti etena pariññābhisamayādayo pi dassitā Abhisamayalakkhaṇena ekalakkhaṇattā Rāgadosamohakkhayā ti etena avasiṭṭhakilesādīnaṃ pi khayā dassitā Khetabbabhāvena ekalakkhaṇattā ti

Ayam lakkhaṇo

6 Catubyūho ti

Dadato ti gāthāyam Bhagavato ko adhippāyo?

Ye mahābhogatam patthayissanti, te dānam dassanti dāliddiyaṃ pahānāya Ye averataṃ icchanti, te pañca verāni pajahissanti Ye kusaladhammehi chandikāmā, te aṭṭhangikam maggam bhāvessanti Ye nibbāyitukāmā, te rāgadosamoham jahissantī ti

Ayam ettha Bhagavato adhippāyo

Evam nibbacananidānasandhayo vattabbā ti

Ayaṃ catubyūho

7 Āvatto ti

Yañ ca adadato macchariyam yañ ca asaṃyamato veram yañ ca akusalassa pāpassa appahānam, ayam paṭipakkhaniddesena samudayo Tassa alobhena ca adosena ca amohena ca dānādīhi pahānam, imāni tīṇi kusalamūlāni Tesaṃ paccayo aṭṭha sammattāni, ayaṃ maggo Yo rāgadosamohānaṃ khayo, ayaṃ nirodho ti

Ayam āvatto

8 Vibhatti ti

Dadato puññam pavaḍḍhatī ti.

Ekamsena yo bhayahetu deti, rāgahetu deti, āmisakiñcikkhahetu deti, na tassa puññaṃ vaḍḍhati Yañ ca

daṇḍādīnaṃ satthadānam paravihethanattham[1], apuññam assa pavaḍḍhati. *Yam pana kusalena cittena anukampanto* vā apacāyamāno vā annam deti pānaṃ vattham yānam mālaṃ gandham vilepanam seyyāvasatham padīpeyyam deti sabbasattānam vā abhayadānam deti, mettacitto hi tajjhāsayo nissaraṇasaññī dhammam deseti.

Saṃyamato veram na cīyatī ti.

Ekaṃsena bhayūparatassa cīyati. Kim kāraṇam?

Yam asamattho. Bhayuparato diṭṭhadhammikassa bhāyati 'mā mam rājāno gahetvā hatthaṃ vā chindeyyum, jīvantaṃ pi sūle uttāseyyun' ti. Tena saṃyamena veram na cīyati. Yo pana evam samāno veram na cīyati, yo pana evam samādiyati, pāṇātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evam sabbassa akusalassa, so tato ārammati. Iminā saṃyamena veram na cīyati. Saṃyamo nāma sīlam. Tam catubbidhaṃ cetanāsīlam cetasikaṃ sīlam, saṃvaro sīlaṃ, avītikkamo sīlan ti.

Kusalo ca jahāti pāpakan ti pāpapahāyikā sattatiṃsa bodhipakkhiyā dhammā vattabbā ti.

Ayam vibhatti.

9. Parivattano ti.

Dadato puññam pavaddhati, adadato pi puññaṃ pavaddhati, na dānamayikam.

Samyamato veram na cīyati, asamyamato pi veraṃ na cīyati, dānena paṭisankhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesaṃ aparikkhayā n'atthi nibbutī ti.

Ayam parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaddhati, pariccāgato kusalaṃ upacīyati, anumodato pi puññam pavaddhati, cittapasādato pi veyyāvaccakiriyāya pi, saṃyamato pi sīlasaṃvarato soraccato[2], veram na cīyati, pāpam na vaddhati, akusalaṃ na

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[1] °vihedhanattham.

[2] sorajjato

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāteti

Ayaṃ *vevacano*

11 Paññattī ti

Dadato puññaṃ pavaḍḍhatī ti lobhassa paṭinissaggapaññatti, alobhassa nikkhepapaññatti Saṃyamato veraṃ na cīyatī ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti Kusalo ca jahāti pāpakan ti mohassa samugghātapaññatti, amohassa bhāvanāpaññatti, rāgadosamohassa pahānapaññatti, alobhadosāmohassa bhāvanāpaññatti Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññattī ti

Ayaṃ paññatti

12 Otaraṇo ti

Dadato puññaṃ pavaḍḍhatī ti dānaṃ nāma saddhādīhi indriyehi hotī ti

Ayaṃ indriyehi otaraṇā

Saṃyamato veraṃ na cīyati ti saṃyamo nāma sīlakkhandho ti

Ayaṃ khandhehi otaraṇā

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tīhi vimokkhehi hoti Tesaṃ upāyabhūtāni tīṇi vimokkhamukhānī ti.

Ayaṃ vimokkhamukhehi otaraṇā

Rāgadosamohakkhayā sa nibbuto ti vimuttikkhandho

So ca dhammadhātu dhammāyatanañ cā ti

Ayaṃ dhātūhi ca āyatanehi ca otaraṇā ti

Ayaṃ otaraṇo

13 Sodhano ti

Dadato ti ādikā padasuddhi, no ārambhasuddhi[1]

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti

Ayaṃ sodhano

14 Adhiṭṭhāno ti

Dadato ti ayaṃ ekattatā Cāgo pariccāgo dhammadānaṃ

[1] ārabbha° *throughout*

āmisadānam abhayadānam atthi dānāni vitthāretabbāni, ayaṃ vemattatā

Saṃyamo ti ayam ekattatā Pātimokkhasaṃvaro satisaṃvaro ti ayam vemattatā

Kusalo ca jahāti pāpakan ti ayam ekattatā Sikkhāyaditthim pajahati vicikiccham pajahatī ti ādikā, ayam vemattatā

Rāgadosamohakkhayā sa nibbuto ti ayam ekattatā Sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayam vemattatā ti

Ayam adhitthāno

15 Parikkhāro ti

Dānassa pamojjaṃ paccayo, alobho hetu Saṃyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu Pāpapahānassa samādhi yathābhūtañāṇadassanañ ca paccayo, tisso anupassanā hetu Nibbutiyā maggasammādiṭṭhi hetu, sammāsankappādayo paccayo ti

Ayaṃ parikkhāro

16 Samāropano-hārasampāto ti

Dadato puññam pavaddhatī ti dānamayaṃ puññakiriya-vatthu, tam sīlassa padatthānam Saṃyamato veram na cīyatī ti sīlamayaṃ puññakiriyavatthu, tam samādhissa padaṭṭhānam Sīlena hi jhānena pi rāgādikileso na cīyati Ye pi 'ssa tappaccayā uppajjeyyum, āsavavighātapariḷāhā, te pi 'ssa na honti

Kusalo ca jahāti pāpakan ti pahīnapariññātam bhāvanāmayam puññakiriyavatthu

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā

Tattha rāgo ti yo rāgo sārāgo cetaso sārajjanā, lobho lubbhanā lubbhitattam abhijjhā, lobho akusalamūlam Doso ti doso dussanā dussitattaṃ byāpādo cetaso byāpajjanā, doso akusalamūlam Moho ti yaṃ aññānam adassanaṃ anabhisamayo asambodho appaṭivedho dummejjham bālyam asampajaññam, moho akusalamūlam

Iti imesam rāgādīnaṃ khayo nirodho patinissaggo nibbuti nibbāyanā parinibbānam sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti

Ayam samāropano hārasampāto

APPENDIX II

Index of technical Terms and rare Words[1]

[The numbers refer to the pages]

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[1] Technical terms are marked by an asterisk, numbers in brackets indicate how many categories the term in question embraces — Words occurring in the quotations only are printed in italics

[2] Cf J P T S 1891—93, p 13

[3] Com kissavā vuccati paññā, nippaññan ti attho

[4] = ajjhottharati (Com)

[1] The error of the Andhakās (cp K V A p 67 sq) is repelled by the words Yā imesu idam saddhindriyam (Nett p 19)

[2] Com Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etenā' ti paccavekkhitvā paribhuñjanapaññā, tam atikkamitvā caranto atidhonacārī nāma

[1] Com Itihāsā ti evam na itikirāya pavattim attapaccakkhan ti attho Cp J P T S 1886, p 111

[2] N'atthi etissā pamanan ti appamaññā (Com)

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[1] In spite of all MSS spelling here °dā, we have to correct it into °dhā (from abhi + nih + vyadh), cp p 232 See also Vin III, p 4 sqq

[2] = āsanga (Com)

[3] = apariggaha (Com)

[4] S IV, p 372 has sarana, but arana in our passage is borne out by all MSS See also Bohtlingk in his shorter Dictionary s v arana

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[1] = āveṇika (Com)
[2] = alakkhika (Com)
[3] = āraññaka (Com)
[4] = phandanā (Com).

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[1] = ulārapañña (Com).
[2] = ganhāti (Com)
[3] = sancicca, buddhipubbena (Com)

[1] = ārohanayogga (Com) This reading, instead of opavayha, is borne out by the Cy
[2] = sīvathika (Com)
[3] = aparādha (Com)

¹ = ñata (Com)
² = siddha (Com)
³ = gārayha (Com)

[1] = vadhitvā (Com) The spelling jhitvā is likely to have been adopted to avoid confusion between jitvā 'having conquered' and jitvā 'having oppressed' As for the rest, I agree with Professor Rhys Davids (S B E XXXVI, p 342 n)

[2] = tīhi pukkhala, i e sobhana (Com)

[3] = dīpakapallika (Com)

[1] = dhammakoṭṭhāsāṃ (Com)

[1] nindaniya (Com)

[2] = nibbijjhana (nibbijana, MS), padālana, scil lobhakkhandhādīnam (Com)

[3] Com Kundakādinā sukarabhattena puṭṭho gharasukaro hi bālakālato paṭṭhāya posiyamāno thūlasarīrakāle gehato bahi nikkhamitum alabhanto heṭṭhā mañcādīsu samparivattitvā samparivattitvā assasanto passasanto sayate 'va

[4] This word is differently spelt in our MSS — nekkhamma, nekkhama, nikkhama, and nikkhamma The MS of the Cy has nekkhama throughout

[1] = ñeyya, the Cy on p 19 (neyyassa pariññā) says — rūpārūpapariggahaṇavasena neyyam

[2] Com tāya katam akkulam pakkulakaraṇañ ca ativattati atikkamati See J P T S 1886, p 94 sqq

[3] = niyyāti vimuccati (Com)

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[1] = pamokkha (Com)

[2] The reading of S kusalaparikkhā seems to be preferable to the reading of B B_r kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhī and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkā.

[3] = upathambhaka (Com)

[4] = pasaṃsitabba (Com)

[5] = pūjanīya

[1] Phalan ti pana sāmaññaphalam (Com)
[2] = abhibhavati (Com)
[3] = bujjhitabba (Com)
[4] = dalha (Com)

[1] Samyuttanikāyavaralañcake, the compound consonant ñj being often spelt ñc In S B E XXXV, p 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested Cp also lañjeti, Jāt I, p 452, 5

[1] = puññabhāvanā (Com)
[2] = aparaddha, khalitapuggala (Com)

[1] = vaṭṭati (Com.)
[2] = vimociyamāna (Com.)
[3] = atiseti (Com.)
[4] = samantato pallavagahanena vinūḷha (Com.)
[5] = saṃsarita (Com.)
[6] = sakyate, sakkā (Com.)

[1] = pakkhipati, adhiṭṭhahati (Com)
[2] = anuparatasallekhavutti (Com)
[3] = sakāraṇa (Com)
[4] = sabrahmacārī (Com)

[1] = ucchiddacatupārisuddhisīlavutti (Com)
[2] Com Yathā puriso udakagahanena garubhāraṃ nāvaṃ udakaṃ bahi siñcitvā lahukīya nāvāya appakasiren' eva pāraṃgu bhaveyya pāraṃ gaccheyya
[3] = gaha (Com)
[4] = gametabba, netabba (Com)
[5] = kusalākusale vītivattī (Com)

APPENDIX III

Index of Proper Names[1]

[1] Names occurring in the quotations only are printed in italics.